

THE  
BELGICKE  
PISMIRE:

Stinging the slothfull SLEEPER,  
AND

*Awaking the DILIGENT*

TO

FAST, WATCH, PRAY;

*And*

WORKE OVT THEIR OWNE

Temporall and Eternall Saluation

WITH

Feare and Trembling.

Wherevnto is added the PROIECTOR.

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*Written by* THO: SCOT.

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Prov. 30. 25.

*The Pismires are a people not strong, yet prepare they  
their meat in Summer.*

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Printed M. DC. XXIII.

THE  
BELGICK  
PISMIRE

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THE PREFACE  
**DISCOURSE**

To the true-hearted British  
Readers.

**D**eare Christian Country-men, I send out  
this *Treatise*, in this doubtfull and dan-  
gerous time, not onely to shew you the ne-  
cessary dependancie betwixt our Kingdome  
of *Great Brittain* and the *United Provinces*,  
but also to comfort & strengthen you against  
all feares, that are or may be interiect, by  
the subtiltie and malice of our *Aduersaries*,  
or our owne misconceite or diffidence. For  
I doe not finde the *Enemie* more busily pra-  
ctising to discourage vs, and to raise false  
fyes to affright vs, then we our selues (as *Me-  
lancholy* persons vs) apt to misconster all  
things, and to imagine the worst, vpon the  
sight of euery shadow.

And yet I must confesse, that as there are  
many of those who labour to effect a diuisi-  
on betwixt vs, and to this end, reuiue olde  
grudges, and prouoke newe quarrels; so the  
common current seemes to runne a contrary  
course to that which it had wont, (as tides  
haue their ebbes) and the generall dispositi-

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on of most men is wauering, as persons light  
 of loue, who desire to shift their old appro-  
 ued friends for fresh Suiters, and prefer the  
 change of an adulterous bed before the ma-  
 ried. But I take this to be but a fit or throw  
 of passion, which will be easily cast off, with  
 more hate and loathing, then it now hotly  
 persued with longing when some discon-  
 tents are settled, and men on both sides are  
 come to themselves againe. And for the State  
 it selfe (I meane that maine Axeltree wher-  
 on our Kingdome turnes) I doe assure my  
 selfe, it is the same it was, firmly grounded  
 on former principles extracted from experi-  
 ence on both sides; and that we only move,  
 whilst it remaines constant, though we ima-  
 gine otherwise; as simple passengers sayling  
 swiftly by the Continent, suppose the Trees  
 Steeple, Towers, & Rocks to go backward.

Thus wee are distracted and affrighted  
 with our owne shadowes; Ignorance makes  
 vs Infidels: and whilst wee see the face,  
 but vnderstand not the intention and scope  
 of some passages of State, we and our friends  
 wake suspicious of each other; and that sus-  
 pition raiseth many rumors; and those ru-  
 mors, though false, may beget and nourish  
 a true and dangerous hate betwixt vs. My

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OWNE

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owne COUNTRY-men haue tongues laxatiue enough, and Strangers are in their wordes, as in diuerse other things, libertines. That which I write may helpe to make both sides more confident of each others loue, more retentive and sparing of their censures; at least it shall haue that effect in mee, till I behold the yssue, which I hope will be happie.

The bell is rung out, & I heare the sound and report it giues on both sides. Vpon the *States* side, men feare the passages and cariages of all things in *England*; and for this, are liberall & free in their discourses making the feare greater then the cause requires, On the *contrary side*, they are doubtful, or rather desperate, and therefore prosecute his Maiestie with all kind of calumny. *Pictures* and *Pasquills* are day by day there vented thicke and threefold one vpon the necke of another, wherein not onely the *King of Bohemia* and the *Prince of Orange*, but our *King* also is basely traduced & abused. This comforts me, and assures me, they persecute none of their owne, and therefore hold his Maiestie to be an enemy. Let this assure vs, that he is the same we would haue him, howsoeuer for some respect of State, he seemes, (to

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weake eyes who behold things aloofe off) to be otherwise inclined. But for my owne part, I comfort my selfe especially, & desire you would be comforted against all these suspicious, feares, and iealousies; out of two considerations; the goodnesse & mercie of our *God*, and the wisdome and policie of our *King*.

First, let vs consider wee have a good and gracious God watching ouer vs, who will not suffer his Truth to be extinguished, but as he hath hitherto miraculously preserved it, so still he will continue to do the same.

And though, for our abuse and contempt of the *Gospel* (together with our barrennesse in good, our fruitfulness in euill) *he visite*  
*Psal. 89. 32. our transgressions with the rod, yet will he not*  
*Psal. 121. 4 utterly take his mercie from vs, nor suffer his*  
*truth to faile.* Let vs then rest in peace; *for hee*  
*that keepeth vs doth neither slumber nor sleepe,*  
 And let the remembrance of those many former deliuerances, which hee hath wrought for vs, after an extraordinary and miraculous manner, assure vs of the like fatherly care & protection still, if we faint not but faithfully and constantly depend vpon his mercifull promise.

Secondly, consider the wisdome of our  
*Prince*

3 Sam. 17. 34  
 35. 36. 37.

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*Prince*, which is so renowned, as for it he is gladly admitted a generall Arbitrator in forraine parts to determine controuersies of State. Let this comfort vs, and assure vs, that God hath not giuen Him so much light for nothing, much lesse for euil. Let vs thinke that since He was intertained with so much loue, and so great signes of ioy into this Kingdome, and hath beene serued since with so much obedience, (far more then a father could expect from his children) that Hee will so much seeme to neglect his owne honour and safety, or our liues and liberties, as to leaue vs in the hands of our enemies, or abase vs in the eyes of other Nations, to leade vs, or suffer vs to bee led into temporall or spirituall captiuity. Let vs thinke also hee cannot forget either 88. or the *Powder-plot*, (though now perhaps, it be vnseasonable to remember them) nor yet the many attempts and practises against His person, Crowne, Dignitie, and the truth he professeth: nor that God will suffer him to sleepe securely in the armes of such, as He knowes watch onely for oportunitie to destroy Him and His. Thinke also, that Nature will reuine & worke in Him, though it seemes to lye in a trance for the present time: and that he cannot



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not but see, that it is impossible to love the Root, and hate the Branches; or to love the Fruit & Branches, and hate the Roote. Our love to his Royall Progenie must needs assure our love to Him; and the hate of others to Them; assure their inward hate against Him. And for such as perswade otherwise, that our love to the Kings Children, and hate to the aduerse party, proceedes either out of discontent, or a Puritanicall humour in vsleading to disloyalty, *Let their lyes turne upon their owne pates; and let evill happen to them that thinke evill,* and that would poyson and pervert all good purposes with practise.

Plal. 7. 16.

And though the subtil Enemies labour to breed ielousies betwixt Him and His, knowing it to be for their advantage, and the onely way to blemish the Gospel, and discredit good men, by breeding this suspicion, which may estrange and alienate the heart of the Prince from his people, and friends from each other; yet thinke it cannot sinke into his Maiesties brest, that such *servants, such subjects; Professors of the Gospel,* should intend the least hurt to him, who is the *Defendour of their Faith.* It is for *Heathens, Turkes, Papists,* to become Assassins, Parricides, and bloody Traitors; and

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It is for Tyrants amongst these, to suspect their friends, bretheren, and children, and therefore to cut them off at the motion of their Flatterers, *Bashawes*, *Iesuites*, and other tame trencher-Traytors. Good Princes who are fathers of the Common-wealth, cannot doe thus, will not doe thus; whilst in themselves they see no cause of their subiects hate; or if they see any, can finde a readier way by amendment to remooue the cause, and preuent the mischiefe, then by seconding one euill with annother, to indanger the ouerthrow of all, and to make the disease desperate, by endeavouring a contrarie cure; or the flame rise higher, by casting in fresh fuell, or quenching it with oyle.

Thinke also it is our Enemies plot, to stir vp our heady and hasty humors, and to cause the Prince to discontent his best and truest subiects; and if it were possible, by all meanes to provoke them to impatience and resistance, that so themselves might bee armed in his colourable defence, & haue occasion also to bring in other borrowed Ayde vnder the same pretence, but with assurance of His and all our ruines in the yssue; as hath euer happened to that vnfortunate State where they haue become *Sticklers*.

But



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But thinke his Maiestie cannot but see this aswell as wee and much better; and therefore bee you quiet, that their intents and proiects may be frustrate.

Finally, thinke now your *King* is making of his owne *Monument*, writing his owne *Chronicle*; both which are raised and composed by deeds, and not words: and assure your selues, *Hee* that can speake and write so well, will neuer so farre cantradict his owne words with repugnant actions, as thereby to race his Armes, to staine the honour hee was borne vnto, and which he hath made good and bettered hitherto, by high and holy enterprizes of act and admo-  
*nition* against *Rome*: but thinke therefore, that all this time, *Hee* is acting his part in the eye of the whole world; that *Hee* is working his Master-piece in the publike market, and trying his exact skill in *King-craft* with the greatest *State* and *Statists* in Christendome; that is, with *Rome*, *Spaine*, *Austria*, *Italy*, *Machianel*, and the extracted strength and quintessence of all these, the *desuites*, *monks*, and *other* *ecclesiasticks*.  
 And therefore thinke, howsoever far the present hee carries himselfe, and seemes to bee ledd by some of that side, yet in the  
 ende

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end, the Lyon may awake, breake loose and teare his keeper ; or else leade, whilst hee seemes to beeled ; and then the world shall see , that neither the opinion of his sinceritie in the *Truth*, nor of his vnmatchable wisdome and policie, were vaine mistakings, but that our harmesse *Dauid* can vse honest *Hushai* to ouerthrow their craftie *Achitophel*.

Then the *Church* shall triumph and bee comforted, the *Common-wealth* flourish, His *Honour* shall be eternized ; neither shall you repent of your patience, nor I of my perswasion to this end ; wherein I rest, with an assurance of Gods mercy heerein, and that wee shall see our desire vpon our Enemies.

*To the halfe-hearted English-Spanish Reader.*

**D**Esiring him, if he finds mee too tart in his taste against the *Spanish* Nation, and (as hee thinkes) too much neglect their honours in some passages, that hee would consider there are three things mouing mee to this ; any of which when they come in my way ; may force me to strike them with  
my

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my tongue, since I cannot reach them with my hand.

1. The first is the *Libertie of the Gospel*, to whose free passage they are open and profest enemies, altering Religion for the worst where they conquer, taking part with the Serpent against the Seede of the woman, and desiring to be knowne Catholique persecutors of all true *Christians*.

2. The second is the *Libertie of Life*, that by the benefit of nature each Nation hath and seekes to preserve vnder their owne rules; which likewise the *Spaniard* labors to take from humane societie, and to prescribe Lawes to all Christendome. Which ambitious mood hath possesst them euer since that Catholique title was confer'd vpon them by that Sea, who next and immediately vnder Satan, hath the disposition of all the Kingdomes of the Earth at his pleasure.

Luke 4.6.

3. The third is the bloody, inhumane, & vnchristiã dealing with the Kings Children, even when they pretend to desire affinitie with that House; and that dallying about restitution of wrongs, tossing the ball from one to another, and laughing in their sleeues, that their dissimulation hath deluded our plaine meaning, and possesst them of so rich

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with a Country, which is a fit roade to invade all  
to Christendome. For now they haue a high  
ro way or thorowfare to convey their Armies  
rs commodiously from *Flanders* to *Austria* all  
he the way in their owne Command. But  
n, whome have they not thus delt withall for  
rr their owne advantages, if former perfidents  
could make men beware of their courses?  
I do protest, sauing these quarrels, I beare no  
na spleene nor mallice to any *Spaniard* living,  
th muchlesse to the Nation, whom (these things  
ne excepted) I honor as befits me: but when  
to any of these considerations come crosse my  
be thoughts, they stire vp a salt humor, which  
ti fals from my eyes into my inke, and turnes  
at it more blacke & bitter, & more sharp with-  
oy all then the Gall and Coperas which gaue  
er it the first tincture; and this makes my stile  
g- harsh, when I touch vpon that string. No o-  
& ther *good* can cause me to forget these *euils*,  
n, or perswade me to take those for my friends  
ie who are enemies to these; or afford them  
ut good words, who loade these with oppro-  
m brious scoffes and open iniuries. Iniustice  
s, in them begets indignation in others, and  
ur no man that doth euill can euer hope to  
h heare well from any but Cowards, or  
a flatterers.

To

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To the indifferent Dutch Readers.

**I** Assure them and all the world, these three considerations afore mentioned, worke contrarie effects in me towards them. I loue them first for Religions sake, they being a hiding place for the poore persecuted members of Christ hunted out of Bohemia, the Palatinate, and other distressed Countries. Secondly, being become a Bulwarke for the libertie of all Christendome at this present. Thirldly, being a happie Sanctuarie for the Kings Children, when very few Christian Princes durst professe themselves their friends.

Men may say, 'their owne respects worke these effects; and I willingly grant, that perhaps, they are involved together. And what Nation is there; or what State; nay, what man, that in all friendship lookes not inward & homeward with one eye? when I thinke vpon these things, I cannot but loue them and speake well of them; nor can particular iniuries (which may be raised from their and our enemies, intermixt with them, as pricks in their sides and thorns in their eyes) nor generall wrongs in any other kinde though perfect and iustified, worke mee so much to hate and diuision, (though they may tempt me shrewdly) as these to loue and v-nion,

Ios. 23. 13.

Tet



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*Yet because I praise this Belgicke friend, as I thinke, worthily in the body of the booke, I must in the Preface admonish him of such faults as I heare or see, that hee may mend them (if there because) in the beginning, and so be truely worthy of those prayes I giue him, and thinke he deserves, in the course of this Treatise. He is a foole that cannot see his friends faults aswell as his perfections; and he is a flatterer that (if hee sees them) will not be his friends glasse for amendment to dresse him to Glorie and perfection. Let him neuer take me for a friend, that loues not this plainnes: if for this he proues my foe, I haue lost nothing, but saued much I might haue lost, had I ventured any thing in so light, weake, and unbalast a bottome.*

*1 First therefore they say, Children are not generally there well educated, hauing too much libertie allowed them, so that they soone learne to forget that dutie to their Parents, which they were neuer taught to remember.*

*2 Secondly they say, frugalitie makes men neglect pietie, and the gaine of vngodlinesse makes marchandise of godlines; so that buyers and sellers, and spirituall theeuers possesse the temple; I meane, the labour proper to six daies, makes a sacrilegious usurpation, and horrible profanation of that Rest proper to the Seuenth,*

*1 Tim. 6. 5. 6*

*Mat. 11. 15. 1*

*Exod. 20. 9.*

*10.*

*B*

*and*

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and many for feare of seeming Iewes, become Gentiles.

I Cor. 9. 9.  
10.

3 Thirdly, they say, the reuerend Ministers are respected, but not rewarded according to their labors and merits. The Oxe is muzled, and in the meane time the Ass & Mule eat up his prouider in prodigality, riot, & euery excesse.

4 Fourthly, your profest Enemies taxe you with vnthankfulness, and make this a iust mo-  
tiue to prouoke his Maiestie to leaue you.

Ingratum  
dixeris, &  
omnia  
dixeris.  
Senec.

They challenge you of ingratitude to his Maie-  
sty, to the British Nation, to the Soldier. I know  
not whether these be truths or slaunders, I tel you  
what I heare & read in their writings. If they  
say true, amend it, if they come neere the truth,  
auoyd so monstrous a shadow as ingratitude. Re-  
member how much English bloud hath bin spilt  
to saue yours; this cannot be recompenced with-  
out extraordinary respects; for Money payes  
some, Honor others, Loue all. Nor is ther a Na-  
tion whose loue hath bin, or is more vselfish to your  
State, nor that is more worthy of it then the Bri-  
tish. You neither dishonour, disprofit or weaken  
your selues by this admittance, and coniunction,  
but should euery way reape aduantage by it. Now  
thus you haue heard what others think & say, for  
my own opinion, if you think it worth any thing,  
you may reade it in that which followeth.

THE





THE  
BELGICKE  
PISMIRE.

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PROV. 6.6.

*Goe to the Pismire, O Sluggard, behold her wayes, and be wise.*



MAN was not created to idlenesse, nor to any base or vile employment : but enjoyned labour to preserve by industry what God himselfe had created. *Adam* in his integritie should haue wrought, but without wearinesse ; as the *Angels* now take pleasure in the diligent discharge of their offices. In idlenesse man seemes to be like *Satan* ; in action like God, his seruant, his substitute, his coasjutor ; for it is said, *Genesis 2. 15.* after the Creation of all things : *Then the Lord tooke the man, and put him into the Garden of Eden, that hee might dresse it and keepe it.* God made it, he must dresse it and keepe it ; therefore hee must worke. And to this end, that man might not performe actions casually or by contin-

Gen. 3. 19.  
20.

gencie, but legally according to a rule, God hath giuen him both bodily strength to till the ground, and reason also to doe it seasonably. Yea hee hath skill to direct the Creatures subjected to his government, in their voluntarie obedience, and to make them seruiceable heples, to the speedy accomplishment of his honest desires. Thus assoone as he saw them, euen at the first sight, by intellectuall facultie, he discerned their powers and vertues, and to what imployment they were apt; & was able to giue them names, properly expressing their natures. But such was the precipitation of his fall, as thereby he did not only lose his dignity & wisdom, and equall himselfe with the beasts his naturall subjects, but cast himselfe vnder the basest creatures, as *Samson*, buried vnder the ruins of that house, which his owne hands pulled downe vpon his owne head: or rather, as when things are turned topsie-turvie, the highest becomes lowest; euen so here, man, the most excellent creature is cast vnder all; the higher his standing, the greater his ruine, the more noble his nature, the more base his declension. All that he can now doe (neither can he doe that of himselfe by nature, but by grace infused) is by degrees to remoue the waight from himselfe, piece after piece, & from the backe of one creature, to clime vp on another, and so to looke towards God, & towards Paradise, from whence he was excluded for sinn. He is prest downe to the earth and loaden with many difficulties, weakned with many infirmities, & yet hath this addition cast vpon him as a curse, euen now when he

Eccl 40. I.

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3

is least able to helpe himselfe, *In the sweat of thy browest thou shalt eat thy bread.* Before thou wert to labor, *O man*, yet then thou didst it willingly without paine, without wearines, with pleasure and delight: the Earth answered thy expectation & presented thy desires with ouerflowing fecunditie: Now thou must labor by necessity, by compulsion, in anguish and sorrow of spirit, in toyle and sweat of body; & when all is done, thy hopes shall be frustrated; the earth (like an euill debtor) will not pay the due use, but (like a coufening companion) run away with the principall: Nay (like an vngratfull wretch, like thy selfe, & worse it cannot be, worse I cannot say) shall in stead of flowers bring forth weeds; in stead of corne, Cockle; in stead of Roses to refresh thee, thornes to pricke thee, to crowne thee with curses, (as thou crownest thy Saviour) & in stead of Manna to feed thee, it shall bring forth thistles to choke thee. If thou laborest not, thou canst not eat, sterue thou must of necessity, and if thou labourest, death comes to thee that way also; yea oftentimes thou dost kill thy selfe with toyling. And yet O happy punishment! O mercy in the midst of misery! O blessed curse, that leads thee to the right & only way to happinesse: for except thou labourest heere, thou canst not liue heere: and this doth teach thee, that except thou labourest spiritually and workest the workes of grace, thou shalt not liue eternally the life of glory. In working thou maist obtaine, but thou dost not yet merit thy daily bread; thou beggest it, thou hast it by gift, by Gods blessing:

B 3

And

And this will reach thee, that if all thy sweat be not able to purchase a crum of bread, all thy holines cannot merit Heauen; worke yet thou must, first to shew thy penitencie, & how well thou wouldest be-haue thy selfe, if now thou wert in possession of Pa-radise, as thou hast been: secondly, to shew thy o-bedience to that commandement of his which thou hast broken, when it was in thy power to keepe it: thirdly, to shew thy faith in the assurance of that promise, which he that made, neuer failes to per-forme: fourthly, to shew thy thankfulness to that God, who notwithstanding thy sinn, hath not done execution vpon thee, but left thee meanes to liue here, and to assure a better life hereafter, then that which thou hast lost. If thou dyest not temporally, thou canst not liue eternally: O therefore happy transgression, which procurest this blessed curse! O happy sin, that art incountred with so much grace! O joyful & pleasant misery, that hath met with such abundant and ouerflowing mercy! Consider Pa-radise was not thine by nature, but grace at the first; God made thee without, he brought thee thither, he put thee into possession, vpon condition of thy good behaviour; thou didst forfeit thy right by ill desert; which at first was giuen thee freely without desert; thou canst much lesse lay claime to it now by merit, or hope to get it againe that way, since grace brought thee in at the first, and the same grace only can & will bring thee in againe, if thou wilt worke; for in the sweat of thy browes thou shalt eat both thy temporall and spirituall bread. Now if thou hast for-  
gotten

gotten how to worke, (O thou great governour of all creatures ; thou man, that wert made their schoolemaster to teach them their lessons) doe not thinke scorne to refresh thy memory by their examples, but now humble thy self to be taught of them: (as doting fathers of their obedient children) behold the holy Ghost sends thee to learne of a most contemptible creature, a worme, a Pismire ; *Goe to the Pismire, O Sluggard consider her wayes, and be wise : Goe*, for thou hast a body and legges : *Consider*, for thou hast a soule and reason : *Goe and consider*, vse both, joyne both in this businesse, stir vp the faculties of the soule and body, that thou mayest attaine by industry, that which this silly worme retains by nature, and learne to be wise for thy selfe, seasonably wise ; wise to sobrietie, procuring thy selfe timely sufficiencie, both for this life & a better.

The words are exhortatory; wherein we behold, 1. the *Admonitor*: 2. the *Admonished*: 3. the *admonitio*.

1. The *Admonitor* is Salomon : 1. a King, 2. a Preacher, 3. the Preacher.

1, A King and therefore deserving reverence and attention, for the dignity of his person: For counsel partakes authoritie with the person that gives it, & is respected or slighted accordingly : *When the rich* Eccl. 13. 4i *man speaks* (saith Siracides) *every one holdeth his tong, & looke what he saith, they praise it unto the clouds: but if a poore mā speak, they say, what fellow is this? & Salomon saith: The wisdom of the poor is despised, & his words are nat heard, Regis ad exēplū totus cōponitur orbis; whether he speake or no, they wil do as he doth.*



## 6      *The Belgicke Pismire.*

*Iudg 7. 17.* And therefore it is enough for such persons, with *Gideon* to say, *Looke on me, and doe as you see me doe.* But besides the dignitie and authority annexed to his person, & the force & sway of his example, he hath likewise power to compell & command, and therefore speaks in the imparatiue mood, *Vade, Goe to the Pismire, O Sluggard*; who dares but goe, when *Salomon* the King commands him? And yet if you had rather vnderstand this as an aduise and counsell, then as a law or command, (because wisdomer perswades, but layes not violent hands vpon man to compell him to benefit himselfe against his will) then heare the Preacher perswading, since you will not heare the King commanding, and goe to the *Pismire O Sluggard, consider her waies, and be wise.*

*2* *A Preacher*, & therefore deseruing reuerence & attention, that being a King he would descend to take paines to instruct his people, by way of exhortation as a Preacher, was admirable; they should do ill not to hearken and obey such a Pastour. This is *moluisse*, to feed & rule indeed; not as the Pope doth, but as Christ did. Art thou not ashamed, o Antichrist, whilst *Salomon* painfully & carefully & as the Princes part, & the Pastors part, ruling and teaching his people aright, that thou whose profession it is to teach and to preach, dost scorne to be Christs Vicar as he was a Prophet, & wilt vsurp authority to be his Vicar as he was a King only? Art thou not ashamed to say that *Salomon* is damned notwithstanding his diligent discharg of his duty, & thou art saued; nay, hast the power of Saluation in thine owne hand, whilest

*Ioan, 21. 19.*

whilst thou neglectest thine? & are ye not ashamed,  
 O al ye wolues in sheepes cloathing, to neglect the  
 flock, *ouer which the holy Ghost hath made you over-*  
*seers, to become Courtiers, & leaue the care of the*  
 Church to others? whilst you heare *Salomon say, Be* Pro. 27. 23  
*diligent to know the state of your flocks, & take heede*  
*to the heards :* And whilst you see him leaue the  
 Court, and apply himself like a Preacher, to instruct  
 his people in all necessarie knowledge? *The more* Eccl. 12. 9.  
*wise the Preacher was, the more he taught the people* 10.  
*knowledge, & caused them to heare, & searched forth*  
*& prepared many parables :* The Preacher sought to  
 find out pleasant words, and an upright writing, euen  
 the words of truth. But the les you teach the people,  
 the more wise you thinke your selues; and the more  
 you know, the lesse ye labor to profit other men, e-  
 specially the people. You study indeed to find out  
 pleasant words & parables, as Apothecaries, picke  
 sallads enery Spring; These you vent once euery  
 yeere, out of the hearing of your owne Cures; the  
 Court only must pertak your parables, which are far  
 more precious (if rare things be so) the euer was *Sal-*  
*omons.* But *Salomon* here applies his wisdom to  
 country capacities, he speaks and sings in their key; 1 Reg. 4. 34.  
 therefore he defeaues serious attention, & he had it.  
 3. The Preacher by way of excellencie; for so he  
 begins his book called *Ecclesiastes*, or the Preacher. Eccl. 1. 1. 3  
*The words of the Preacher the son of David the King:*  
 & after in the 12. ver. *I the Preacher haue bin King*  
*ouer Israel in Ierusalem & I haue giuen my heart to find*  
*out wisdom, by all things that are done vnder the Sun.*

As



As if he should say, I say by my Prerogative roy-  
 all, my scepter, my crowne, my sword: I betake  
 me to my booke, to my pen, to my prayers, to fit  
 my selfe to teach you. I haue bin king; that office  
 and dignity I lay off; I am the Preacher; & that  
 I may bee a profitable one, I haue giuen my heart  
 to studie and contemplation, to find out Wisdom  
 by all the creatures, to instruct man (the chiefe  
 commander & king of all creatures) to make my  
 subiects wise, that every man may be a king to  
 himselfe. For as the vegetables are nourished by  
 the Elements and by things inanimate, and the  
 sensitiue, by the things vegetatiue: so reasona-  
 ble man doth not onely receiue corporall nou-  
 rishment, but spirituall instruction, from the sen-  
 sible creatures. And therefore Salomon takes pains  
 in these; so that he spake three thousand Prouerbs:  
 and his Songs were a thousand and five: And he spake  
 of trees, from the Cedar tree that is in Libanon, euen  
 to the hyssope that springeth out of the wall: he spake  
 also of beasts, and Fowles, and of creeping things, and  
 of fishes: And there came of all people to heare Salo-  
 mon from all kings of the earth, which had heard of  
 his wisdom. So he had a continuall auditorie, and  
 he deserved it; he tooke pains to speak pleasantly,  
 but his principal aime was to speake profitably:  
 for he knew, that which pleaseth not somthing, pro-  
 fits nothing; and therefore he would not preach ex-  
 tempore, but he sought to find out pleasant words,  
 and an upright writing, euen the words of truth: and  
 he found what he sought, whilst he sought it as he  
 should,

1 King 4:

32. 33. 34.

Sapient. 7.

17. 18. 19.

20. 21. 22.

Ecd 12. 10

Sapient. 7. 7.

Sapie 8. 12.

should, from a right person, and in a right maner; from the right person, he sought it of God: It is no shame for a King to seeke there. *Wherefore I prayed, and understanding was given me; I called,* Sap. 7.7. *and the spirit of Wisdom came vnto me:* In a right manner, by prayer by prayer on his knees, to honour God publikely. Kings cannot honour themselves by any meanes more, then by honouring God after this manner, by an humble, holy, and reverend deportment in publike worship. 1 Reg. 3. 54.

Thus his example teacheth vs as well as his words: & he is a Preacher, & the Preacher, the most excellent Preacher, in thus seeking, in thus finding, & in thus teaching vs to seek what we want, that we may find, whilst we seek as we should, as he did.

The Preacher, and such an one as did not thinke himselfe wise enough to gouerne the whole world, like a Catholike King; to rule the whole Church like an Vniuersall Bishop, or to rule his owne Kingdome, for all his wisdom, without wise Councelors: but acknowledged himselfe too weake to gouerne a Kingdome lesse then Spaine, lesse then Italy; and therefore hee saith humbly vnto God, *Give vnto thy servant an understanding heart, to iudge this people, that I may discern betweene good and bad; For who is able to iudge this mightie people? O ignorant Salomon, art not thou able? knowest not thou who is able? I can resolue thee; S. Peters Successor cannot only rule that people, but all the people of the world. And yet he is no Preacher, and yet hee sits still in* 1 Reg. 12. 6. 1 King. 3. 9.

10      *The Belgicke Pismire.*

in one place, and yet he labours not to finde our pleasant words, and an vpright writing, and the words of truth, as *Salomon* the Preacher did.

1. Reg. 3.  
11. 12. 13.

The Preacher, who speaking thus humbly to God, had the honour to heare God speaking to him, in this gracious manner : *Because thou hast asked this King, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare Iudgement. Behold, I haue done according to thy words; Lo, I haue giuen thee a wise and vnderstanding heart, so that there hath beene none like thee before thee, neither after thee shall arise the like vnto thee.* I doubt not, had the Bishop of Rome been licensed to aske, as *Salomon* was, hee would haue desired long life; that his Cardinals might not poyson him in hope to succeed; or riches, that he need not beg *Peter-pence* through the world; or the life of his enemies, that he need not send *Iesuits* to murder them, or *Indaffes* to blow them vp. Therefore he misleth of what he would wish, and pretends to haue; whilst *Salomon* had what he desired, and more too; for God saith, *I haue also giuen thee that which thou hast not asked, bath riches and honour, so that among the kings there shalbe none like vnto thee in all thy daies*: None like him for honour & wealth; heare therefore *Salomon* the king; none like him in wisdom; heare therefore *Salomon* the Preacher; for he is best able to inform you, & comes neere vnto that perfection of wisdom, wherein *Adam* was created;

1. Reg. 13.

created: he discernes the natures of plants, birds, beasts, and fishes: he takes paines to extract observations from them for thy instruction: wrong not thy selfe therefore so much, as to lose this opportunity of bettering thy knowledge: heare what he saith, obey what he bids, goe wither hee commands thee: *Goe to the Pismire, O Sluggard, consider her waies and be wise.*

2 The admonished: that is, the *Sluggard*: he is the person to whom *Salomon* saith, *Goe to the Pismire. The Sluggard*, what's he? surely he is a longer that is neuer satisfied. *The Sluggard lusteth, but his soule hath nought: He is a prater that never doth any thing. In all labour there is abundance, but the talke of the lips bringeth onely want: He is alieni auidus, sui profusus, The Sluggard coueteth ever more greedily, but the righteous giveth and spareth not. He is a moouer without proficiencie: As the doore turneth upon the hinges, so doth a slothfull man upon his bed. He is aniggardly prodigall; niggardly prodigall; niggardly of his paines, & prodigall of his time. He that is slothfull at his worke, is euen the brother of him that is a great waster. He is a couragious coward; a coward, for he dares not goe out, but saith, a lyon is in the way, I shall be slaine in the street: and yet couragious, for whilst he wil not goe out for feare the Lyon should eate him, he remaines within, folds up his armes, keepe his knife in the sheath, and eates up his owne flesh: He is a wise foole; wise in his owne conceipt, a foole in *Salomons*. The sluggard is wiser in his owne conceipt,*

Prov. 13. 4.  
Prov. 14. 23.

Prov. 21. 15.  
26.  
Pro. 26. 14.

Pro. 12. 9.

Pro. 12. 13.

Ecl. 4. 5.

Pro. 26. 16.

Prou. 13.4

cept, then *seuen men that can render a reason*. And therefore there is more hope of a Foole then of him. He is a resolute wauerer, a constant changeling : *vult & non vult*, (saith the vulgar) By this description of *Salomon* we see, he is a longing, prating, prodigall, cowardly, slow, self-conceited, certain vncertaine foole, who sleepest away his time, and thinkes all men are borne to work, that he might play, conceit hath dam'd vp his ears *for he thinks himselfe wiser then seuen men that can render a reason* : and therefore will not heare, or will not beleeue, or will not obey the doctrine that is taught ; his owne opinion is still wisest and truest, his owne way is still best and rightest, he hateth to be reformed, and doth sooth vp himselfe in folly, opposing all that can be sayd, with a silent and selfe-will'd obstinacie and contempt, sleeping out his life in solitarie retirement, and brutish sensuality, as if a Lethargie had seized vpon him, and bound vp his cold brain in forgetfulness both of himselfe and of God also. He is *focors*, that is, *sine corde* ; for he hath a head and wit enough, but he wants a heart, affection, courage, constancie to doe what he knows. He is *piger*, that is, *pede ager* : hee lackes a foote to convey him to any honest & honorable vndertaking. The Ambassage of *Sparta* was without head or foot ; this man (if he be worthy to be called a man) hath neither heart nor foot ; but rockt a sleepe in desperate security, with a lullabie of peace and safetie, he derides all happy admonition, & shutting



ting his eyes against the knowledge of danger;  
he cares not who kills him, so he sees not his death

*O Incredulitie, the wit of fooles :*

*The Cowards Castle, and the Sluggards cradle!*

*How easie 'tis to be an Infidell ?*

To this man it is that *Salomon* the Preacher lifts  
vp his voyce like a trumpet, and rowseth him vp  
from that sleeping-stoole of his, with this accla-  
mation, *O Sluggard ! Goe to the Pismire, consider*  
*her waies, and be wise.*

2. *The Admonition : Goe to the Pismire, consider*  
*her waies & be wise:* Here we find three things ad-  
vised : 1. *An action, Goe to the Pismire* 2. *A Con-*  
*sultation; Consider her waies.* 3. *A Conclusion or pro-*  
*fitable extraction from the cōsultation; & be wise.*

1. In the action, there is *terminus à quo* imply-  
ed, and *terminus ad quem* expressed : first, goe from  
thy bedde, where thou sleepest in securitie,  
goe from thy selfe-conceited opinion and imagi-  
nation; goe from thy sensuall pleasures, thy be-  
witching pastims, thy brutish passions, thy beast-  
ly companions; goe from thy customarie coldnes  
and stupiditie; goe from thy fearefull cowar-  
dise and infidelity; goe from thy blinde and su-  
perstitious folly, wherein thou art mis-led,  
brought vp and rockt a sleepe, as in a cradle, sup-  
posing there is nothing good, but that which thou  
knowest, no house commodious but thine owne  
no ayre to liue in, but where thou breathest, no  
life like that which thou ledest in darknes & ig-  
norance. *O Sluggard, go from all those thoughts.*  
and

Eccel. 5. 12.

and goe to the *Pismire*; goe in thy body, exercise that; for surfets are bred for lacke of exercise, and thy body so weakned and made vnfit for any imployment; Nay, that wherein thou placest thy chiefe felicitie (which is sleepe) would be sweeter to thee, if thou wouldest take paines to exercise thy selfe with labour; *For the sleepe of him that truelleth is sweet whether he eate litle or much; but the satiety of the rich will not suffer him to sleepe.* *Exercitium dicitur sanum, eo quod conseruat sanitatem*; It is compounded of *ex* and *arceo*, because it driues out all diseases; and an army is termed *Exercitus, quod exercitando fit melior*, because it is much bettered by exercise: This the *Romans* knew well, and therefore were not only carefull to exercise their owne persons and the people at home, but their armies abroad; and to that end, in the time of truce or cessation of Armes, did euer imploy them in making of cawseys, or walls, or draines, or fortifications, or such like profitable workes; knowing well, that as water corrupts and stinks by standing still, but is preserved by agitation, so the bodies and minds of men are corrupted by sloth, and inabled and preserved by action: *Go therefore, O Sluggard, goe to the Pismire*, if it were for nothing else, but to exercise thy body and preserve it from diseases.

Dost thou not see, (if thou hast so much heart to looke vp, or so much wit as to consider) dost thou not see (I say) what wee were in *England* when wee vsed exercises, especially shooting, running,



running, wrastling, and the like strenuous and manly sports? how able, how strong, how active, how healthfull, how honourably esteemed of our friends, how terrible to our enemies? And seest thou not since we left those, (I know not vpon what peaceable and politrique pretences) how our bodies are generally weakned; our manners corrupted, our healths impayred, and our estates wasted in drunkenness, gluttonie, lecherie and pride; yea how we are contemned, and sleighted, and counted the off scouring of all Nations? O Sluggard, goe therefore to the *Pismire*, consider her waies, and be wise.

But if thou thinkest it too much toyle to goe personally to the place to behold and see the manner of the *Pismires* working, and the course she takes in ordering of her affaires (though this would helpe and aduance the businesse in hand very much, and make things clearer to thy conception) yet goe in thy conceipt, goe in thy imagination, goe in thy minde; that is, call to remembrance what thou hast seene, and read, and heard of that little creature, compare thy selfe and her together, thy wit and hers, thy strength and hers, thy nature and hers, thy wayes and hers; then consider of it advisedly, and after giue sentence, *Iudg. 12. 30* and speake what thou thinkest.

2 The consultation: Consider her wayes. Consideration is a serious examination of any businesse, with the causes, effects, beginning, continuance, and issue thereof. It is a reflection of the minde

C

vpon

vpon it selfe, from some worthy obieſt; a rumination of the iudgement, pondering, and revolving ſome matter in hand, vntill the ſame be perfectly digeſted, ſettled, and diſpoſed by reaſon: The lacke of this, is that which wholly keepes men in ſloth, and ſo in all ſinne and ignorance, whiſt they doe not conſider either the reward of glory, which they loſe by omiſſion of good and vertuous actions, or the puniſhment of ſhame, and eternall paine, which they procure to themſelves by ſinne and ſlothfulneſſe. And this is that which the Prophet alledgeth, aſa cauſe of all miſerie happening to the Iewes. *All the Land is*

Jer. 12. 17.

Deſolatione  
deſolata eſt  
omnis terra  
quia nullus  
eſt qui reco-  
gret corde.

So reades  
the vulgar.

*fallen into utter deſolation, becauſe no man ſetteth his heart to conſider it: now the Sluggard cannot doe this; for he is ſocors, ſine corde, that is, aſ wee may interpret it, without conſideration, or defectiue in that faculty.*

Although euery man therefore, at the firſt ſight, thinkes conſideration to be no great worke, but that the weakeſt may well effect it, yet the wiſe (who better conſider the matter, and who truly can onely conſider well) know, that it is a difficult worke, to contract the whole power of the ſoule to one narrow point, and to hold it there firme, ſtable, and vnmoued: vntill from thence a reſolution or certaine concluſion be wrought out and effected. This cannot be done without labour and praſiſe, enen when the mind is moſt able, and the faculties at beſt command: But where the mind is vnſteddy, & the imagination to ſtirring,

or

or the memorie too slacke, the iudgement cannot certainly, & to good purpose consider, as it should or would, if these were obedient. As we see a burning-glasse held firme, contracts and gathers the vnited beames of the Sun, and so sets the object on fire: but if either the glasse mooue, or the object mooue, it loseth the force, at least fayles in the effect. This likewise we may see most cleerely in persons, whose brains (as they say) are crackt and distracted, how they flicker and flit in their discourse, as the phantasie shifts and wanders to and fro; so that they can hardly bring either their words to a perfect period, or driue their purposes to any determination, because of this defect. They may be witty, cannot be wise: and neuer did Age so abound with such brittle spirits as this of ours.

And to this end, I remember a witty mad-woman (who found her owne disease, & by long experience tooke notice of her owne imbecility) told a friend of hers, who demanded, in what part she found the interruptions of her discourse, since for the present shee seemed very sober and composed, as she had wont to be: O my good friend (quoth she) I am for flashes, but I cannot *Thinke*: that is, shee could not ponder, and deliberately consider of this or that thing, as shee had formerly done. Wee see therefore, the lacke of consideration; I meane, of the power to consider, is an inclination to madnesse: and the lacke of induer, where the power is present, is as incli-

nation to folly; and the lacke of execution and action, where invention and deliberation haue gone before, is not onely an inclination, but an absolute consummation of sloth and cowardise. In which sense *Salamon* saith, O mad-man, or O foole, or O *Sluggard*, or O coward, (chuse you which) *Goe to the Pismire, consider her wayes, and be wise*: that is, Cease to be mad, and become sober; cease to be foolish, and become wise; cease to be a sluggard, and become diligent; cease to be feareful, & become couragious & actiue: which cannot be, except you consider; that is, invent, consult, execute, accomplish the works which are proper to your vocation, wisely & couragiously.

*Consider her wayes*: 1. First, consider her in nature, Physically: 2. Secondly, consider her in moralitie, or the Ethickes: 3. Thirdly, consider her as a Statist, in the Politickes: She wil affoord you lessons euery way; and you will thinke her the more worthy of your paines, the more paines you take in considering of her woorth.

1. Consider her in the *Physicks*: Her structure is admirable, who can anatomize her? who can distinctly iudge of her parts, and describe her members? who can sufficiently admire the Wisdom of her Maker, whilst hee loseth himselfe, and all the wit hee hath, in contemplation of so small a creature? As a face, or other piece drawn in the smallest forme, oftentimes commendeth the Painter better, then in a faire and large Table: euen so in this little creature, the admirable

nable skill of the Creator is discerned, as well as in *Leviathan* or *Behemoth*, the Whale or Elephant: *O how delectable are the workes of God, saith Siracides* ) and to bee considered euen to the sparkes of fire!

The wisest amongst the *Grecians* or *Romans* Arist.lib. 3.1  
haue not thought their time mis-spent in the con- Hist. An-  
sideration of this little creature; whom they mal,  
haue honoured in their Histories with the title of Plin. lib. 11.  
*Ciuility*; an attribute which those two imperious cap. 30.  
Nations would vouchsafe to none but their own people. *Salomon* seemes to ioyne with these, or rather they with him, when he calls them a *Weake*, but a *wise people*. No creature subiected to man Pro. 30.3  
did euer obtaine this title; which is proper to man, but only the *Pismire*, and the *Bee*; but these haue wonne it by their vertues, and man is constrained to acknowledge how much they resemble him, nay, how farre they exceed him in these particulars:

1. First, they are ciuill and sociable, they co-habite and converse, as the most ciuill Nations vse. They haue a kinde of Faire, Market, or meeting-place, where they trade and traffique neighbour with neighbour: so that you may obserue the pathes and high-ways betwixt one nest and another, is track't and beaten plaine with their little feet: yea, treading vpon rockes, they haue left the visible prints of their diligent and common commerce behinde them, to the amazement of sluggish beholders.



2. Secondly, their proportionable strength, bettered by industrie and exercise, is seene in the great burthens which they carry; great, if wee compare them with the porters themselues.

3. Thirdly, their prouidence and wisdome is apparant, in laying in Summer store against winter; in losing no time, but taking opportunity of seasonable weather, & for feare of the woorst, working in Haruest by Moone-light: In diuiding their meate at the mouth of their Caue, if it be too great to carry in whole: in conditing and preserving their food from growing in the earth, which mans wisdome cannot doe: and to this end bringing it foorth to dry in the Sunne or winde, if it hath by chance taken wet.

4. Fourthly and lastly, in the solemne and louing buriall of their dead; which no creature but Man and these doe carefully and decently performe.

These are the obseruations of *Aristotle* and *Pliny*, neither need any man bee ashamed of such Tutors, such schoole-fellowes.

Dost thou therefore desire health, & to shunne sicknesse? Goe then to the *Pismire*, consider her wayes and be wise; If thou beest not a foole, she will teach thee to be a Physitian to thy selfe. She will learne thee both to be stirring betimes, and to be neuer idle, but euer exercised: *Diluculo surgere saluberrimum est.* The desire, of the slothful (saith *Salomon*) slayeth him, for his hands refuse to worke, and, The foloe foldeth vp his hands, & catcheth vp his

Either a  
foole or a  
Physitian.

pro. 21. 35  
Eccl. 4. 5.

owne

owne flesh; that is, hee kills himselfe with sloth-  
fulnesse, whilst hee prouids not against it, and  
breeds the scurvie, gowt, stone, and other  
diseases, for lacke of exercise, as rust eates vp the  
steele which is not vsed: Therefore follow the  
counsel of *Siracides*; *My sonne heare me, and de-*  
*spise me not, and at the last thou shall finde as I haue*  
*told thee: in all thy workes be quicke, so shall there no*  
*sicknesse come vnto thee.* But if thou wilt not be ru-  
led, then there is a curse that followes thee; *Hee*  
*that sinneth before his Maker, let him fall into the*  
*hands of the Physitian.*

Or dost thou desire learning and knowledge?  
Goe then also to the *Pismire*, consider her wayes, & be  
wise. *Aurora Musis amica*; whosoever doth great  
things begins betimes. The first part of the day,  
the morning is best for studie; & so is the first part  
of thy life, thy youth: the impression is then easi-  
ly made, and what is then gotten, may easily be re-  
tained, if good; can hardly be lost, if euill. Either  
thou must rise early, or run apace being late vp, if  
thou intendest to make any proficiencie in the  
Arts. Beleeue not mee, who bewaile mine owne  
losses in this kinde too late, and am driuen there-  
fore to many hard shifts to hide my ignorance  
from the derision of boyes; who am often forced  
to trauel for that which children know: (and who  
is he that can goe step by step all day with a child  
and not bee wearied?) but beleeue them which  
tooke time at the best aduantage, and there-  
fore obtayned the excellencie of knowledge:

Heare Salomon therefore and his second *Siracides*;  
*Prov. 17. 16.* Wherefore is there a price in the hands of the foole to  
*Eccle. 3. 13* get wisdom, & he hath no hart? Get Learning with  
 a great summe of money, for by her yee possesse much  
 gold. But how can she be compassed? very easily in  
 youth, very hardly in age. *Wisdom* (saith Salomon)  
*Sap. 6. 11.* shineth and neuer fadeth away, & is easily seen of them  
 that loue her, and found of such as seeke her. She pre-  
 uenteth them that desire her, that she may shew her  
 selfe vnto them: who so awaketh to her betimes, shall  
 haue no great trauell; for he shall find her sitting at  
 her doores; To thinke vpon her then is perfect under-  
 standing, and who so watcheth for her, shall be soone  
 without care. But perhaps thou art foolish, & ther-  
 fore art afraid to seeke, because thou fearest thou  
 shalt not find: yet be not discouraged, but therefore  
 seeke, because thou art foolish, thou hast the more  
 neede of her instruction. And seeke diligently, for  
 if thou seekest her, she will seeke and find thee; let  
 that incourage thy diligence, thy study; she knows  
 thy wayes, and where thou goest alone, sadly thin-  
 king of her, and seeking to finde her with the ex-  
 pence of much Oyle; she would finde thee sooner,  
 but then thou wouldest judge her scarce worth find-  
 ing. Heare Salomon what he saith to this; She goeth  
 about seeking such as are meete for her, and sheweth  
 her selfe cheerefully vnto them in the wayes, and mee-  
 teth them in every thought; for the most true desire of  
 discipline is the beginning; and the care of discipline,  
 is loue; and loue is the keeping of her lawes, and the  
 keeping of her lawes, is the assurance of immortalitie;  
 and

*Sap. 6. 16.*

and immortalitie, maketh vs neere unto God: Heare Eccl.4.11.  
likewise what Siracides saith to this point: *Wisdom*  
*exalteth her children, and receiueth the that seek, and*  
*will goe before them in the way of righteousness: hee*  
*that loueth her, loueth life; and they that seek life in*  
*the morning, shall haue ioy. First, she will walke with*  
*him by crooked wayes, and bring him vnto feare, and*  
*dread, and torment him with her discipline, untill she*  
*haue tryed his soule, and haue proued his iudgement.*  
*Then will she returne the straight way vnto him, and*  
*comfort him, and shew him her secrets, and heape vp-*  
*on him the treasures of knowledge, and vnderstan-*  
*ding, and righteousness. But if he goe wrong, she will* Sap. I. 14.  
*forsake him, and giue him ouer into the hands of his*  
*destruction. Thus we see, as the idle youth wandring*  
*vp and downe the street, seeking satisfaction for his* Prou. 7. 6.  
*lust, meetes the Harlot seeking him as busily; who*  
*imbraceth and kisseth him, and inuiteth him with*  
*flattering blandishments; till shee draw him to her*  
*Lure; (as an ox that goeth to the slaughter, and as*  
*a foole to the stocks for correction, till a dart strike* Prou. 6. 17  
*thorow his Liuer: as a bird hasteth to the snare, not*  
*knowing that he is in danger, but thinking stolne wa-*  
*ters to be sweet, and bread eaten in corners to be plea-*  
*sant, because both are easily gotten without ordinarie*  
*labour, whilest the dinell is the broker & the bawd:)*  
So on the contrary part, wisdom and knowledge  
goeth vp and downe the street, seeking to meete  
with all that seek after her; yea, shee cries and  
proclaimes aloude, that shee is ready to instruct all  
that will attend and heare her. Nor neede we be  
dis-

Prov. 8.

discouraged because we are simple, for she is wise; and if we know not whereto finde her, yet wee are assured she knoweth where to find vs. And obserue that Salomon saith, *She seekes vs in the streets, and in euery place*: that is, *A man that will diligently giue himselfe to obseruations, and to lay up lessons for his owne instruction and information, may finde some remarkable point of Wisdome in every thing he sees: in euery act he doth, or sees done; whilest the foolish & idle braind ideots, who giue themselues ouer to the vain fashions, and childish or wamannish curiosities of the time, doe passe by the most serious passages, with a sleight neglect or contempt of their Worthynes. Therefore it is that Salomon sayth to such, Goe to the Pismire, O Sluggard, consider her Wayes, and bee Wise.*

Consider how much wit is contained in that little body, whose members cannot bee distinguished by the most curious, sharpe, and inquisitiue eye. And let this teach thee, that thy reasonable Part is spirituall, and would be as wise as now it is, though it had as little a body to inhabite as the *Pismires*, nay, though it had no body at al. It is not the strength, the beautie, greatnesse, or gracefulness of the body, that adds to the minde. The excellency of the soule is seene in high and vertuous actions, which oftner proceed from stigmaticke, weake, and dry bodies, (who follow their aymes with diligence, and industrie) then from the excellent formes, who relying and presuming too much on their naturall abilities, neglect the meanes to better themselues by artificiall exercise. *Goe therefore, O Sluggard, goe to the Pismire,*



*Pismire, consider her wayes, and be wise.*

2. Secondly consider her wayes *morally*, (for *sloth* is a vice, *diligence* a vertue) and see what thou canst learne from her in these respects, for the enriching of thy mind, the bettering of thy maners, the honoring of thy profession. Sloth is a sin; nay, it is the root of all sin, the mother-sin. For sinne hath no existence in nature, but is a priuation of grace, a deprauation of action; so that in the alteration & change from right to wrong, there must needs be a resistance in sloth. Surely had *Adam* bin diligently employed in his vocation, the entrance and acquaintance of Satan had not been so easie, and open, as idlenesse and securitie made it.

The contrary to this then, is, *That diligence is a vertue*, and the very roote of all vertue. Wee see man was first created to action, & enioyned it; we see, hee had his very being from action where wee Gen. I 26; finde consolation about the creation of his body, and the infusion of a spirit, and this afterward performed by God accordingly. And then presently after followes his imploiment, as soone as hee had life; yea, before life, God prouideth a world of creatures for him to take charge of, and a garden to dresse and keepe, that he might want no worke, but as soone as he was made fall to action, to which he was made, that therein he might resemble his Maker, and be a living image of his, and no dead Idoll: for though it be true in some sense that *Lucan* saith:

— *Quid querimus ultra?*

*Iupiter*

*Iupiter est quodcunque vides, quocunque moueris,*  
 &c. yet man is more expressely the image of God,  
 then any other humane creature, in respect that he  
 is not onely actiue, but hath reason to guide, or-  
 der, and marshall his actions aright. Now yet a-  
 mongst men, the diligent man seemes onely to bee  
 the image of God, the Sluggard seemes in compari-  
 son to bee but his Idoll. *An Idoll* (saith the Apo-  
 stle) *is nothing in the World*, that is, a thing either  
 to no purpose, or to euill. So a Sluggard doth no-  
 thing in the World, or if hee busie himselfe in any  
 thing, it is in some idle or superfluous employ-  
 ment, or worse, in doing some mischief. *An*  
*Idoll hath eyes and sees not, eares and heares not;*  
*a mouth, and speakes not; feete, and he doth not*  
*travell:* and such a golden Calfe or siluer Idoll, is  
 a mightie Sluggard, who vseth not those parts of  
 body, minde, and authoritie that God hath giuen  
 him, that is, to Gods glory, his owne informati-  
 on, and the good of humane societie, and com-  
 munitie. Thus if wee looke into mans first being  
 and creation, or to his progresse and course after-  
 ward, wee shall see, whilest hee willed freely  
 nothing but what was good, hee did diligently  
 whatsoeuer was good: but so soone as hee decli-  
 ned from action to ease, and begunne to giue a  
 way to a contrary suggestion, he fell first from di-  
 ligence into sloth, and from sloth into other ac-  
 tuall sinnes; and from sinne, into death and destru-  
 ction, the conclusion of all.

1 Cor. 4. 8.

Psal. 115. 4. 5

Sap. 13. 15.

16.

Wee

## The Belgicke Pismire. 27

Wee see all the creatures of G O D how diligently they discharge those duties, whereunto they were created : among others, the glorious Sunne ( who is diligent in his constant and annuall course ) will not onely teach vs by example, to be like glorious in-diligence, but also lend vs light to see the like diligence in all the Creatures of G O D, euen in this little *Pismire*, which creeping vpon the ground, can hardly bee discerned through her smalnesse, without good heede taken, and greate diligence v-  
sed.

Eccle. 42. 22.  
23. & 43. 19.  
Psal. 19. 1, 2,  
3, 4, 5, 6.

Yet since to her *Salomon* directeth vs for an example of diligence, let vs learne of her to knowe, that the Church hath a Summer, when wise men gather instruction, to arme them against persecution, the Winter of the Church : That likewise euery man hath his Summer, that is, the day of peace and prosperitie, when it is fit he gather prouision for the Winter of aduersitie, affliction, temptation, tryall : To this ende beginne to store thy selfe be- times ; for man can hardly conquer and subdue his passions and affections, and the filthy inclination of his nature to sinne, when custome hath taught them to get head, and waxe wilde : But in youth they are easily broken, and made tame, otherwise the weaker and older wee grow, the stronger they grow : and great reason for this, because they spring first from weakenesse, they increase afterwards by reason of our weakenesse, and they continue and feed vpon our weakenesse.

Needs

Needs therefore must we wax weaker and weaker, whilst they wax stronger and stronger, as the Worme in wood, or the Moath in wooll, till they haue vtterly wasted the thing that bred and nourished them.

Ecd. 42.24.  
Contraria  
Contrariis  
magis elu-  
cescunt.  
Arist. de  
Cael. &  
Mund.

Thirdly, consider her wayes in the *Politicks*: that is, as a good Common-wealths-man; for it seemes this is the naturall and proper drift of the place, as the two next verses immediatly following doe manifestly declare; wherein the prouidence of the *Pismire* is illustrated by foure notes of obseruation:

First, what *shee* doth, is freely of her selfe without coaction, or instruction, hauing no guide, gouernor, nor ruler: how much more then ought man to do the like, hauing a Preacher to instruct him, a King to gouerne him, and all the creatures to admonish him of his dutie?

2. Secondly, knowing the ordinary meanes to preferue life, is food; and that the ordinary season to lay in this prouision, is the time of Summer: *She* both forecasts where best to prouide herself, and then diligently takes the oportunitie of the time for her best aduantage. For *shee* knowes, Winter may be long, hard, sharpe, & tedious, and therefore *shee* layes in good store aforehand, that if *shee* should be besieged by frost and snow, yet *shee* might feele no scarcitie.

3. Thirdly, from hence and other places may bee collected this poynt of wisdomes besides in her, that *shee* doth not only and barely know this  
by

by a naked speculation; but considering it aright *shee* puts it in practise, and makes vse of euery occasion, for the full and finall accomplishment of her purposes.

4. Fourthly and lastly, because *shee* is but weak of her selfe, *shee* vnites her selfe with others, making her Nest a perfect platforme of a Commonwealth, as knowing her selfe by this confederacy, to be safer from forrain inuasion, and that to dwel together in communitie, as it were in a citie, is far more commodious, then to inhabite a solitary mansion, where there is neither helpe in time of necessitie, nor comfort in time of doubt, nor societie in time of pleasure. These things *shee* doth, I say, of her selfe, without a Tutor, or a head & gouernor, to bind her with others in a strict league of amitie; and herein *she* becomes a tutor to man, and makes Reason a Scholler to Sense; laying the perfect platforme of a Common-wealth, which fooles admire, cowards and sluggards maligne, wise men imitate, no man exceeds

Pro. 30. 25.  
Q i admi-  
ratur, igno-  
rare vide-  
tur, Arist.  
Metaphys.  
lib. 1.

And if we looke into the societie of man, wee shal find, the greatest felicity to be in such places, and among such people, as are ordered according to this president: that is, where there is most diligence vsed, and where slouth is most carefully auoyded: for it stands with reason, that where many ioyne in an orderly & vnanimous consent and combination, the succeſſe must needs bee there prosperous and happy: But where as some draw back and stand still, whilst others draw forward, and



and proceed, they do not only disorder & distract the diligent, but increase their burden, and make the draught heavier to such as labour. Thus in armies, a few cowards may occasion the losse of all, and a few valiant persons resolutely knit in one fortune and ingagement, may discomfit a multitude of negligent persons. Sloth is the nursery of euery euill in a Commonwealth, scarcity, famine, beggery, theeuery, sedition, disobedience, and finally, the ruine and dissolution of the whole body and frame of the State ariseth from thence.

It is written of the *Malabars* in the *East Indies*, that their Noble men called *Nagros*, weare long nayles on their hands; to shew, that they are Gentlemen, and no workers; for to worke they are ashamed; others must worke for them, and they were borne to no end in the world, but to liue, and eat, and drinke, and waste the good creatures of God, and so to doe mischief till they dye; wherein they seeme to resemble Swine, who are neuer either pleasant or profitable, till they bee seene in a Dish. We see all the beasts and birds of prey, are not so sociable and vsfull to man, as those that labor diligently for their linings with man. There is more vse of the Horse, then of the Lyon; of the Oxe, then of the Beare; of the Sheep, then of the Wolfe; of the innocent Dove, then of the rauenuous Kite, Buzzard, or Hawke; though many men rather delight to associate themselues with these, then with those, to shew the lazie disposition of their base, barbarous, and tyrannous  
natures;

natures; and how much they incline to the execrable example of *Cain*, or the new-found *Canibals*, the *sonnes of cursed Cham*.

I need not trauell far for examples in this kinde; the *Monopolists* and *Improuers* of our Land, and the *Irreligious Impropriators*, who prey vpon Church and State, are of this Order: yea all our private *Wealth* swarms with these *Monsters*, and their breede is from the lazie *scumme* of counterfeit *Gentilitie*, who bearing those *Armes* idely, which their diligent *Predecessors* haue purchased as badges of some honourable *atchiuement*, do thereby disgrace their *Originals*, as if they were privileged to be vicious by the redundancie of their predecessors *vertues*. But as it is true that the *Phylosopher* saith, *Nobilit est quod ex bono procedit genere*: so it is as true which he likewise saith, *Generosum est, quod non a natura sua non degenerauit*: these therefore either being base in their *Originals*, or degenerating from the nobilitie and vertue of their *Ancestors*, become of *Common-wealths-men*, *common-woes-men*, and study to doe such acts, and inuent such projects, as may vndoe the publike for their priuate and inordinate desires. Yea the example of these so corrupts the State, and so ouerspreads the face and body thereof, like a *Canker* or *Tetter-worme*, as it hath well-nigh eaten out the valiant race of the ancient *English Teomandrie*, which was one of the chiefe glories of our Nation, & the principall Base and foundation of the *Common-wealth*, at least of the strength and libertie thereof.

Arist. de  
Anim. l. i.

D

Not

Not that hereby I intend to disparage the Nobility, (which is *supplementum*, or *complementum*, as the other is *firmamentum Reipublicæ*) but rather to preserve it intire from mixture and coagulation, & to let all men see that the root of euery commendable vocation is diligence, and to be without a vocation cannot subsist with true Nobilitie. For al the honours and priuiledges of the ancient Nobilitie, were granted vpon this ground, that they had worthily ached some thing for the generall benefit of many: yea Principalitie it selfe springs from this low, but fruitfull root. So that as *Primum ens consideratum in Metaphysica, est illud quod prius est nobilitate & caritate. Sic in Physica, sic in in Politica, &c.* And therefore *virtus & malitia determinant nobiles & ignobiles, seruos & liberos*; according to that which *Siracides* saith: Blessed is the rich that is found without blemish, and hath not gone after gold, nor hoped in money and treasures. Who is he? and we commend him, for wonderfull things hath he done amongst his people; Who hath bin tryed hereby & found perfect? Let him be an example of glory. Who might offend, and hath not offended, or might doe euill and hath not done it? Therefore shall his goodnesse be estabished, & the Congregation shall proclaime his loue and charitie. And after speaking of Enoch, Noe, Abraham, Isaake, and Iacob, the auncient Worthyes, and of their workes of wisdom, he saith, All these were honorable men in their generations, and were well reported of in their times. There are of them that haue left a name behind them, so that their praise shalbe spoken of.

Arist. Pol.  
lib. I.

Eccles. 31.9.

of. There are some also which haue no memorie, and are become as though they had neuer beene, and are become as though they had neuer beene borne, and their children after them.

Thus if we look into Antiquity amongst the Ethnicks, even vnto those that canonized, or rather deified their Princes, we shall find, that when the desire of dominion began to disturb the whole World, & brake out into open hostilitie and inuasion, the diligent and iudustrious persons were forced, for their own safety, to elect out some of the strongest from the rest, to be their guard from forraine assaults: And to these they gaue both titles and priuileges, to encourage their diligent attention on their offices; yea and after death did so farre celebrate their happy memories, as the ages following (ignorant of the true cause) made them gods, and gaue them diuine honour; especially, the Poets, which were the Chroniclers of those times. Thus it appeares, that Nobilitie was first from Office, not from nature, among the Heathen: and for the Iewes, *Siracides* speakes of the Iudges who gouerned the State, and defended them from forraine tyrannie. *Let (saith hee) their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.* So none of the eldest sonne, but the most vertuous and actiue, is the heire of his fathers honors, though the other be of his fathers titles and lands.

Thus whether wee looke on the roote or bran-

Arist. Rhet.  
lib. 1.

Hist of the  
w rld lib. 3.  
tol. 1. 3.

Ecc. 33. 21.

ches we shal find Nobilitie to spring from action, & to dye by idlenesse: so that it is true which the Philosopher saith, *Honor est benefacti & operationis signum*. Now for any man therefore to purchase honour without some worthy action foregoing, or for any man to conferre this without merit concurring is not truely to be Noble, but the Idol of Nobilitie: and such *Parchement honour*, (as one calls it) is nothing but as a licence to be idle, or to begge withal, because they put it to no better vse. *Great and worthy actions* (as the same Author saith) are the right children of honourable persons, who live not so much in the yssue of their bodies, or in name and title of their fore-fathers Nobilitie, as in the yssue of their minds, their good deeds, and the good name whose good deedes have gotten them. Therefore saith Siracides, *Let all thy works be excellent, that thine honour be never stayed*. The workes that Nobilitie is originally tyed vnto, are acts of bountie, iustice, charitie, pietie, loyalty, and prudence; to watch and ward, and study, and counsell, for the Common-wealth; foreseeing that they doe no iniurie to it, themselves, nor suffer it, through their sloth and negligence, and cowardise, to receiue preiudice from others. For a Nobleman therefore to bee a Monopolist, or a racker of Rents, or a corrupt raker of Bribes, or a protector of wicked persons, or too busie, or employ himselfe in private works, as common persons doe, is to denie his owne office and calling, honour and being. For such are the Guard, the Sentinell, the Watch, the Perdu for the Common-wealth; great reason they



they should therefore stand together, and defend the State with their goods and bodies, from an inuasive warre, and not inuade it themselves by force or fraude, as if they were open enemies. It is therefore farre vnfit for true Nobilitie to be educated in an idle course of life, and trained vp onely to hunt to hawke, or daunce, or drinke, (or court, or play, (the ordinarie exercises of these degenerate times) when the contrary is injoynd them; as if it were expressed in their Patents, vnder the forfeiture of their honours. So that they ought to study, and take care by all meanes, to inable themselves for the generall seruice of the Stat in publike imployments, to which end they were first created men, and after by men like themselves, adorned with honorab<sup>le</sup> attributes, which are the badges and attendance of honorable actions.

It is well therefore, where the children of the Nobility are trayned vp in counsel & military affaires; where they seeke the warres, and places of action as their proper Academies; and doe not think themselves accomplished, til they are able both to aduise, and execute in matters of State. But on the contrary side, where the Nobility liue idely, acquainting themselves with all effeminate fashions, & mollifying pleasures; where in steed of good bookes and examples, (the true mirrors of the minde) they dresse themselves in no other inward habit of vertue, then such as the eye of their Mistresses judgeth fit: where no other counsell is called for, but the Page, the Foot-boy, and the Coach-man, no other action exercised,

but Court warres; no other armour vsed, but what the Taylor and Sempster put on; no other enemy scene, but what the Stage presents, & no other end propounded to honour, then the pursuit of ease and pleasure: Where the Yeomandrie (to be lightned of the heauie burthen that presseth them, by exacti-  
ons and projects) are content to passe with their estate, to purchase themselues those lazie and idle attributes of honour; And the Merchant, Mechanick, and Husbandman, couzen each other interchangeably, and all for their priuate gaine, prey vpon the Common-wealth, there must needs dissolation and dissolution follow.

I haue seen in *Scotland* the miserable Cottages of the poore Hinder; & I wondred a while at the cause imputing it either to the barrennes of the soyle, or the laze dispositions of the Commons: But when I looked vp higher, and inquired diligently into the true cause, I found the Land fertile, the poore men painefull, but the lordly Owner is in all the fault; who desirous to line at Court (not for action, but idlenesse) must raise his Rents to the extreamest racke, yea pull one peece from another with violent torture to this end. And that he may do this the better, he neuer lets out Lease but frō yere to yere, & he that giues most is the next new Farmer for my next new master: I say for my next. newe master, because of late the auncient Owner, by this idle course hath learned to Out-law himselfe of all; so that the diligent Tradesman eates out the lazie Lord: and as the Poet sings of *Troy*, *Iam seges ubi*

*ubi Troia fuit*, so may I say of these, the Taylor hath taken measure of many faire Mannors, and surveyed them by the Yard-wand: making that the *Jacobs-staffe* to leuell the Nobilitie: who being careful to dresse themselves superfluously brate care not for their countrey, but make that naked & ragged; and the poore Tenant vncertaine to stay longer then his yeare, is loth to build a nest for another bird: and so the Land is impouerished, and polled, and every thing exposed to waste. But this is not all the mischiefe, for the poore Tenant vndone also by this hard Earne, and outed of all (hauiing notwithstanding his paines and providence, setten vp his horse and cowes, and whole estate) now falls either to theft or beggerie; in which lazie kind of life, he soone findes such sweetnesse, as he wondered not now that his Land-lord loued his ease so well, since he sees by experience, that Prouerbe to be true which saith; *Well fare nothing once in the yere* for such as haue nothing are without care or feare, and may sit still when others must looke out. You may as well reclaime him from this course, as you could before his Land-lord from that coursed crueltye and exaction, whereby hee first stead his Tenant, and after stript himselfe, & pulld his owne estate (in the iust judgement of God) ouer his own eares. Now he fills the Common-wealth with beggers of his owne breede (as lowlie persons their next neighbours with vermine) and meeting with many like himselfe, bound vp together in one fortune and condition, hee becomes with them a

dangerous body, fit for any desperat attempt, either of theft, riot, or rebellion; as waters falling from a steepe hill raise a flood in the next valley. And thus whereas they were profitable & diligent members, the idlenesse & sloth of other men hath made them superfluous increments to be cut off or purged out for feare of farther infection. And whilst I speake of *Scotland*, because it is there a generall practise, I except not *England*; as if this stone were a stranger in any part of *Britaine*. For, though I must confesse it is not so vniuersall a custome with vs, both in regard of some long Leases yet vnexpired, and of some good men yet left, who beare the honourable Characteres of their Ancestors, and in regard of the Yeomandry (who are not yet wholly extinguished, and who are the onely men that support the liberty of the State, and make it still retaine some resemblance of the auncient countenance) yet it hath gotten such footing, that euen good men (thinking they may doe with their owne what they list) forget that they are Gods Stewards, to doe good with their goods; and that they are trusted with such an estate; for the benefit of more then themselves, for which they must giue an accompt. but supposing themselves to liue in this world as in a *Mark*; imagine there is nothing else for them to doe; but to buy and sell; and that the onely end of their creation and being was to gather riches, by all meanes possible.

Sap. 15. 12.

And looke now from the Noble man, or from the Popo himselfe; (if wee count him the highest) through

through every office, trade, or profession, to him that holds the plough, if this be not the common practise and course of life, as if the very end of each mans beeing were to enrich himselfe by the losse of others; yea by the losse of all; and the more he doth thus; the more wise he is thought to be; and more worthy of preferment; and if he doth otherwise, hee is esteemed but a simple fellow, vnfit for any employment. To instance this in two or three particular professions at home, looke vpon the Lawyers, and see who it is amongst them, that refuseth to plead against truth and innocency, for falsehood and treason; if he may haue his Fee. Looke vpon the Clergie, if there be not a *D. Shaw*, ready to iustifie any action or opinion which should be borne out with the strength and authority of the time, and to proue it Canonically and Orthodoxe, for the hope of preferment. Looke into the Countrie, if the greedy Farmer doe not ingrosse three or foure seuerall Farmes, which had wont to maintaine as many families; whilest, being vnable to stocke all of them, or to follow all of them being stockt; hee beggars hereby himselfe, the poore, his Land-lord, and the Commonwealth. And though this be contrarie to the Law of the Land, and to all conscience, yet in hope of private gain he will doe it to the publique losse. Looke into all Offices either of the Church or Commonwealth, if this abuse be not generall: so that the places which had wont to maintaine, and imploy three



or foure able men, are now ingrossed by one that perhaps vnderstands nothing in them; but must execute by deputy; nay, perhaps this one ignorant man ingrosseth two or three of these, to the generall detriment & discouragement of all. And whereas heeretofore able men both in state and otherwise, were chosen to high and honorable places, who would neither giue bribes to come in, nor need take any being in: Now others are employed too often, who must bribe to come in, and must needs take bribes to recover their expences, & to maintain their estates, being once come in. Would to God there were an Act made, that whosoever should seeke directly or indirectly, by himselfe or friends, by mony or otherwise, any office in Church or Common-wealth, till he were therunto freely called and inuited by such as had lawfull power, might therby be disabled to enter, and be cast out, vpon prooffe, being entred. Then men would labour to make themselues fit, & that might truly be termed a *Calling*, which now is nothing but an intrusion, vsurpation, or purchase. Thus the studie of priuacie disturbes and overthrowes a blessed community, & turns the blessings of God into curses: for if God send plenty, the poore Farmer cannot liue; things are so cheape, that all the increase he hath cannot pay his land-lords rent, it is set so high, & proportioned to the greatest increase, and to the greatest price: And the Land-lord can abate nothing of his Rent, ha-ving set his apparell, dyet, and other expences

at the highest pitch: if he should abate of his Rent, hee must then abate of these also, which neither his wife, nor his child, nor himselfe will admit: Nay rather let the poore starue, let the Common-wealth decay, and the whole runne to ruine, then they reforme any of their sinnes, or forbear any of their superfluities. Thus therefore whereas, wee had wont to pray for peace and plenty whilest charitie dwelt amongst vs, now both rich and poore must pray for warre, scarcity, and famine, else one man cannot liue by another.

This is the effect of privacie, whilst euery man cares onely for himselfe, and neglects the Common-wealth: but this is contrary to the practise of the Pismire, who like a good Common wealths man, gathers for himselfe and others in communitie. And therefore Salomon sends vs to learne there a lesson of true policie and wisdom to doe the like: *Goe to the Pismire, O Sluggard,* (saith he) *consider her wayes and be wise:* that is, provide for others as well as for thy selfe with respect to all: To doe otherwise, is to play the foole; thus to doe, is to be truly wise.

The Conclusion or extraction remains, which is, *to be wise*: For that is the end or scope of all; the thing wherein we truly resemble the Angels, and excell the beasts. As on saith very well, that *Reading makes a full man, writing a perfect man, and speaking a readie man*: so say I heere: consider the Pismire as a Naturalist, it will make thee a great

Ecc1.32.14.  
Ecc1.39.1.

Eccle. 39. 4.

great scholer: consider her as a Moralist, it will make thee a good and diligent man: consider her as a Politician, it will make thee a good Citizen, a good Common-wealths man.

To be a great Scholer, a great Philosopher, to be seene in the hidden secrets of Nature, to haue the Arts *ad vnguem*, the Languages *ad verbum*, yea to know as much in all as *Aristotle*, no more then so, as much as *Salomon* did, is not yet to arriue at this point, to be wise.

To vnderstand the whole bodie of Divinity, to resolu all the knotty controversies that are in the world, or may bee imagined, to confute all the falshoods, to confirme all the truths that are proposed and oppoed, to know as much as *Salomon* did; and more, as much as *Satan* doth, is not yet to arriue at this point, to be wise.

To be a great and perfect Politician, diuing into those *arcana Imperij* that are sealed vp in silence: to be acquainted with all forraine Countries and Customes, to know the natures of all people, and to be able to carry a sweet hand, wherewith to manage them easily and naturally: to haue a wit apt and ready for all times and turnes; fitting all persons, places, and occasions: to haue *Giges* Ring, to see all, yet be vnseene: *Mydas* cares, to heare all, euen the whispering of the reeds: *Argus* eyes, to see all: *Briareus* hands; a finger in every corner of the world: to dissemble more artificially then *Machiavell*, more naturally then *Lewis* the eleventh: to exceed *Achilles*.

phel

plot in crafty hypocrisie, to equall *Hushai* or *Sa-  
lomon* in warrantable, honest, and necessarie policy,  
is not yet to arrive at this point, to be wise.

For he that will be wise, must not onely labour  
for wisdom, (that is, to get the *Theory* or bare  
*Speculation* thereof as it is a *Science*) but when hee  
hath gotten that, he must labour with wisdom al-  
so; or else he can effect nothing: that is, he must  
shew his wisdom in action: for *virtue in actions  
consist*. Wisdom is not giuen that we should sit  
still and sleepe with it, or play or dally with it, as  
with a pleasant companion, but to direct vs in  
various undertakings.

There needs no wisdom to sleepe, to be silent,  
or to be idle: the foole can do al these as well as *Sa-  
lomon*: But to watch when others sleepe, and to  
that purpose that others may sleepe the safer; to  
work whe others play, & to that end, that the idle-  
nes of one may not be prejudicial to many, to al:  
to speake when others will not, cannot, dare not; &  
so to speake, that others may be informed, awa-  
ked, edified, warned, instructed, and made wise:  
this requires wisdom, this is to be wise: that is,  
diligent, discreet, and couragious.

The idle and secure people were drowned in the  
generall Deluge: there needed no great wisdom  
to doe as they did. A foole can sit still, & laugh, and  
sing, till the water stop his wind, and he be drow-  
ned; and so can a drunkard, or a mad-man: but to  
obey the voyce of God, to warne and admonish o-  
thers, to build the Arke, to provide for the crea-  
tures

Sap. 10. 4.

tures as a master for his seruants, to enter into and stay in the Arke, till the fulnesse of time appointed by God was accomplished; this required wisdome, this was to be truly wise: as *Salomon* saith, *Wisdome when the earth was overflowne, preserved it againe, governing the iust man by a little wood.*

To waste and impoverish a plentifull Estate like a Prodigall, to sucke the life bloud out of the Commonwealth, thereby to deiect the spirits of men with their fortunes, and so subjugate them vnder the yoke of slaverie, to draw all the iuyce and marrow from the veines and bones of a people, requires no great wit to bring about: Wee see *Claudius* the dullard, *Nero* the Mountbanke, *Caligula* the deboshed drunkard, (that had neither wit nor honestie) could doe this as well and as readily, as *Tiberius*, that had wit without honestie: But to fill the veines of a decayed estate, to inrich a Common-wealth, to restore liberty, and to rule by vertuous Lawes: this requires wisdome, and this is to be thus wise. For the wealth of a State, stands not altogether in the wealth of one man: The Prince may be rich, and the State poore; but if the State be rich the Prince must needs be rich also; his wealth consisting in his subjects loue: And what he is, compared with his owne, is not respected; but what he is, compared to his neighbours, enemies, or Confederates abroad: nor is it worth thought, what hee hath alone in particular, but what he enioyes in the generall, as a Prince in his peoples affections.

To



To commit Idolatrie, (as all the World did) to Gen. 1. 13.  
call that vniuersall, common, and Catholique con- and 12. 1.  
fusion, *Vniue*; to runne a whoring after our own  
imaginations, or the blinde obedience of our  
blinde leaders, requires no great light of wisdom,  
but what the fire of our owne lust affoordeth.  
But (to doe as *Abraham* did) to come out of *Ido-*  
*latrie*, to leaue his parents and native Country;  
to deny our predecessors, and our selues also inti-  
cing vs to *Idolatrie*, this requires true wisdom,  
that is, to be thus wise.

To eate, drink, daunce, and rise vp to play with Gen. 19. 16.  
the Sodomites; to abuse our bodies worse then  
beasts in sinnes not to be named, there needs no  
other wisdom then to follow the sway of our  
owne corrupt concupiscence; a beast can doe  
this (but that hee hath more wit then to doe it)  
with as much diligence as man: but to liue sober- Sap. 10. 6, 7.  
ly and chastly in this filthy place; to make here a Job. 3. 1.  
covenant with our eyes, and eares, and tongue,  
and heart, that one should not set the other on fire; Lam. 3. 59  
to leaue this polluted place, not to looke backe,  
or touch a ragge stayned with the flesh, but with  
diligence to flee from *Sodome* to *Zoar*, this re- Iude 23.  
quires wisdom, and this is to be thus wise.

This wisdom heere spoken of, is requisite in  
euery worke wee take in hand: It lifteth vp the  
head of him that is low, and maketh him sit a-  
mong great men, and it satisfieth the desire of all  
men living: yea saith *Salomon*, *A diligent man in* Prov. 22. 29  
*his businesse standeth before kings, &c.* Nor can this  
wis-

wisdome bee attayned without much diligence ;  
 for though God fills the heart of euery expert  
 workman with wisdome , making him naturally  
 apt to climbe towards some perfection ; yet he  
 hath appointed labour as the meanes of attay-  
 ning this excellencie ; in so much as we see such  
 as exceed others in diligence , exceed also com-  
 monly in the degrees of perfection , all those that  
 are lesse diligent & attentive at their works , and  
 therefore it is said , that God filled the heart of Bez-  
 leel the sonne of Vry the sonne of Hur with the spirit  
 of wisdome and understanding ; to finde out various  
 workes . So God giues him wisdome to seeke and  
 to find out , but if he seeke not he cannot find ; for  
 labour is the meanes God hath appointed to this  
 end , and Bezaleel is not borne a perfect workman ,  
 neither hath he his art altogether by infusion , but  
 by instruction , and experience , and practice ; nor  
 yet by these (which are second causes and means)  
 without Gods blessing , which is the first and  
 principall . And doubtlesse though he would ne-  
 uer haue sought to excell in his art except he had  
 beene wise (which wisdome was a speciall gift of  
 God exciting him to seeke , and directing him to  
 find what he sought ) yet he is not termed wise till  
 he hath attained a kinde of perfection in his art ,  
 by diligence & industrie ; but then being ( as we  
 say ) his craftis master , he is said to be wise , because  
 then his wisdome , being drawne into action , is  
 made visible , and sensible , and profitable which  
 before seemed to be idle . And thus likewise in the  
 building

building of the Tabernacle, wisdom is attributed to  
those women who did spin & work with their hands, Exod. 35.

for the full and perfect furnishing of that holy  
place with rich & decent ornaments. As if they were  
only wile which wrought, and the idle Gossips were  
only lookes. And perhaps it is for this that Salomon  
calls the Spider a wise creature, because she layes hold  
with her hands in kings palaces. As if God set her up  
on purpose there, by spinning, to admonish idle La-  
dies of their duties: who (alas) are grown so foolish,

as they scorne, or haue forgot to spin with the Spi-  
der. What yet of her they haue learned to ensnare  
Butterflies, and to poyson them; yea to hang their  
cobwebs in euery corner of the Court, though much  
of it be built with Irish Oake. The vertuous Woman  
(saith Salomon) ouersees the wayes of her husband.

she doth not ouer-rule them as a Lady, and maistris,  
according to the new English fashion, but she ouer-  
lookes and reviews them as a good helper to make  
all sure, that there may bee no ouersights; and she  
eats not the bread of idleness; (that bread of idlenesse  
which is the common Diet bread of these dayes)  
what therefore shal her reward be? Truly that which  
she hath deserved, a double portion, honor, & main-  
tenance: Give her (saith he, the fruit of her hands, and  
let her own works praise her in the gates. Since shee  
hath wrought she shall eate, since she hath spun she  
shall be clothed; & she is clothed with her own web,  
her own works praise her in the gates. Al the world  
sees what she weares is her owne, God hath giuen  
her a wise heart and diligent hand, so that shee can

both eouer her nakednes, and helpe to couer the nakednes of her husband, children, and household also: such clothes are farre more rich then cloth of gold; and this is praise enough for her, and shame enough for others, whose heads haue not wit enough, nor hearts will enough, nor hands art enough, to couer their owne sinne, their owne shame, their owne nakednesse. O Ladies blush for shame, (if your sophistication and adulterate beauties, in compounding whereof you onely vse diligence, will suffer you to blush) blush I say, whilst you eate the bread of idleness, and roote in euery basket like Flyes, for the first blossomes, to satiat your longing & lusting palates, that would deuoure all the increase & store of nature at a mouthfull; blush, whilst you are clothed with the forraigne labours of the silly Silk-worme: neglecting in the meane time, the more commodious clothing of your Countreman the Sheep, whose fleece, with artificiall fingers, might be made fit to be worn, both in the heat of Summer, & in the cold of Winter. Blush therefore at your apish pride, and idle luxurie; or, if you cannot blush, tremble, least with that lady of *Hierusalem*, those sinnes be repaid with a seuerer iudgement; whilst ye are forced to eate, first the flesh of your Children, and after that your owne flesh, if the hungrie Souldiers spare you so long, as iudging your painted carkeises too much infected and surfeited for their diets. But if you feare, and desire to auoid this curse, heare and follow *Salomons* aduice in this place: for to you hee speaks as well as to your tenants & seruants, whilst  
he

he saith, Goe to the Pismire O Sluggard, consider her ways, and be wise.

Now, since wisdom is so requisite for the life of man, as that without it a man is worse then a Pismire; and, since wee see to bee wise, is not onely to know by speculation, nor only to go and to consider, but also to resolute, to practise, and to execute what we know, and haue considered, let vs vse diligence in consideration: and first and specially let vs consider who is the author and giuer of diligence and wisdom; (for to finde out that is none of the least parts of what we seeke) and let vs seeke her as Salomon did, that wee may so finde her as hee did. *I haue loued wisdom and sought her from my youth. I desired to marrie her, such loue had I vnto her: Nevertheless, when I perceined, I could not enjoy her, except God gaue her, (and that was a point of wisdom also; to know whose gift it was) I went vnto the Lord, and besought him with my whole hart, and said, &c. See then the effect of this: I prayed, and understanding was giuen mee; I called, and the spirit of Wisdom came vpon me.*

*When I was young (saith Siracides) or euer I went abroad, I desired wisdom openly in my prayer; I prayed for her before the Temple, & sought after her vnto far Countries. He trauelled into foraine Lands, not onely for his private pleasure or profit, to attaine the Languages, or learne fashions, or by way of merchandize to enrich himselfe, (which are the endes proposed and pursued by all our Moderne Trauellers) but for the publique, that hee might*



returneable to serue the Common wealth & bring home some knowledge with him, to enrich, adorne, or reforme the State wherein he was borne.

Thus diuers of the heathen Philosophers, did the like, whilst either being banished their Countreies, or making a voluntary trauell, they obserued what soeuer they saw might be beneficiall to their Countreies, & brought it home with them for the generall profit of all. Thus did *Aycurgus*, *Pithagoras*, *Salon*, *Socrates*, *Plato*, *Aristotle*, *Seneca*, and before all these *Moses* that mirror of Magistrats; who being forced to flye from his native soile, in fortie yeeres space, had time to re-examine, & purge the Aune he had learnt in Egypt, and by forraigne conference, & diuers seuerall changes of fortune, to extract principles of wisdom, and experience for future times. For assuredly he that neuer met crosses or troubles, be his nature neuer so pregnant, can be but a foole, in comparison of what he might be, or in comparison of others. But the best Master is hee that hath suffered; the best Pilot, he that hath bin shipwracke; the best Gouvernour, he that hath obeyed; & the best teacher, he that hath erred. *Assuredly the Crowne of old men, (especially of Princes) is to haue much experience, & the feare of God is their glory.* Cast your eyes backe to *Abraham*, *Isaac*, *Jacob*, *Ioseph*, *Dauid*, and all the seruants of God, & mark how they were fitted for their vocations, and put to many hard schooles to learne wisdom: yea *Salomon* himselfe, into whom God infused a plentifull portion of wisdom, did notwithstanding increase and perfect the same

Ecd. 1. 5.

same by experience. So that though in his other words & writings he excel other men, yet in his *Exaltation*, (which is a survey, a review, a censure of all, both of his life, his words, and workes, and written in age after all this addition of experience) he therein excels himselfe.

Consider in our own dayes what difference there hath beene betwixt Princes, and great persons, who have never felt or feared the change of their Estats, and others who have beene persecuted from their Cradles, and so forced to beware of their seeming friends, as well as of their profest enemies.

Consider if euer Age afforded such three Contemporaries, as *Elizabeth the of England*, *Henry 4 of France*, & *Iames* our present King & Soueraigne. The first and last persecuted from their Cradles, she came therefore wise aboue their fellowes; & the one did til her last, & the other doth continue a *Defender of the Faith*, in spit of Hell, whose gates could neuer preuaile (though set wide open) to touch a haire of their heads. The third, wise and valiant, lost the true vse of both with His faith; when *safer* & humane frailty, for politicke respects, caused him to admit *Their* entrance into his State, who neuer left working till they cast him out. He by Gods iust indgement, being made an example to warn other Princes, whilest he would not take example by the like fall of His Predecessors.

A naturall foole cannot be made wise by experience, nor any other man without it. *What knowest thou barbaie (saith Sirac) that is not tried?* *A man that*

Eccle. 3. 19.  
10. 11. 12.

instructed understandeth much; & he that hath good experience, can talke of wisdom. He that hath no experience, knoweth little; and he that erreth is full of craft. When I wandred to & fro, I saw many things, & my understanding is greater then I can expresse: I was oftentimes in danger of death, yet I was deliuered because of these things: that is, by experience of the like former evils.

And when all is done, if men hide vp what they know, they may wel flatter theselues with an opinion of wisdom, of reservednes, of priuacie, contentment, modestie, and I wot not what flourishes: & others may perhaps sooth them in the same follies, & perswade them, that their cuts couer their prid, stoth & nakedkednes: but except we draw out, what wee haue drunk in, for generall vse, we are Sluggards, & vnprofitable seruants: To which end a Philosopher said to a silent obseruer of other mens mirth & free speech at a Feast: If thou beest a foole, thou doest the part of a wise man to hold thy peace; but if thou beest wise, then doest thou the part of a Foole to be silent: For wisdom that is hid, and treasure that is hoorded vp, saith Siracides, what profit is in them both? Better is he that keepeth his ignorance secret, then a man that hideth his wisdom.

Ecc. 20. 29.  
30.

But some obiect, that to vtter al & draw our selus dry, is the next way to be contēned: Cōmon things are cast away, and emptie vessels haue the lowdest sound. I answer, it is no matter, therefore I was filld to be emptied; my praise is not expected from men, but from God. What skils it, whether my soule de-  
parts

parts with many concealments, (which might haue bettered others had they beene left behind) or haue freely discharged himselfe of all her lading, of all she knows? The latter is far the better, I am the lesse cūbred with accompt, & I shall be the more filled with fresh glory and knowledge: *Do thou thy duty be- times, and God will giue you a reward at his time.*

Ecc1 52.30.

At that I haue said is to this ende, to lead you by the hand, to the Pismire of the vnited Prouinces, that considering her wayes and course aright, (which I purpose to lay down with as much perspicuitie as I can to the meanest capacitie) we may by her example, & *Salomons* instruction, grow wiser then we are though we fall short of what we ought to be.

We haue gone to *Beelzebub* the god of Flies, to the *Indians*, *Turks*, & other Heathens, for drugs to poyson our bodies, vnder color of purging & cleansing them; for infinite vanities to discouer our corruptions, vnder pretence of hiding them. And thus for lack of consideration, haue made all these things so necessary to vs, as if without them we could not liue: So that had not *Columbus* happely found out the new world in time, there must needs haue beene an end of the old world long before this time.

We haue gone to the *Cantharides* of *Italy*, & learned there to prouok lust, vnder color of quenching it; To vitiate virginity vnder the color of professing chastitie; To poyson vnder colour of preserving or curing; To be jealous ouer all but our own liues; To plot & practise with hel, for the obtaining of earth; To be frugall of our vices, and prodigall of our ho-

nors. To waste our estates in a retired kind of basenes, where sensuality may be close and secure; To feede our selues, & to sterue all others; To be worse then beasts, and to make Saints of the Sodomites. And thus for lacke of consideration, haue made our selus Politicke, Machiavelian, Atheisticall fooles.

We haue gone to the *Silk morne*, & learned there to waste & spin out our owne howels, to make our backs brane; to consume all in flourishes, Banquets, Maskes, Reuels, & merriments; whilst our brethren in one faith, goe fasting in Sackcloth, are besieged with dangers, threned with Massacres, & sit mourning and weeping by the waters of *Babylon*: And thus for lack of consideration, we haue made our selues fantasticke, dissolute, deboshed, prophane, prodigall and ridiculous fooles.

We haue gone to *Abaddon* the king of Locusts, & froe that infernall pit of falshood, brought smoky superstitions, to darken our vnderstandings in discerning spiritual things, & old wiuies fables & lying Legends to fright children, and infatuate men of more yeres then discretion: And thus for lack of due consideration haue lost our first loue, & made our selues blind, senselesse, blockish, idle, and idolatrous fooles.

We haue gone to the *Wasse* and *Hornet*, which infect and sting all Christendome, and with them haue taken so deep a draught of the Cup which the Whore holds in her hands for all Nations to drink off; The brimme whereof shee hath cunningly hennied with faire pretences of seeming pietie, deuotion, charitie, chastitie, wilfull pouertie, obedience,

vnitie,



vaine, vniuersalitie, and spiced with glorious titles of the Catholique Church; as now wee are growne giddie and drunken, vn sensible of our owne nakednesse, and vnwilling to heare of it, and vn able to hide it; And thus for lacke of consideration we haue made our selues vniuersall fooles.

Let vs now at the last (if it be not too late) goe with the sluggard, to the *Pismire* of the *vnited Provinces*, & considering her wayes, learn to be wise.

Neither need we be ashamed of such Tutors, who come of the same race originally that we do, as our speech witnesseth, which varieth more in pronuntiation then in the elementarie foundation, as *M. Virstegan*, an able and indifferent iudge in this case, declareth. Besides, they are such whose natures and manners we better agre with, then with any other Nation: having euer found them plaine, but sure friends, both in these latter times, when *Spaine* would haue swallowed vs, and before that for many hundred yeares continuance, as the constant Leagues betwixt them and vs manifestly proveth. Consider at this present, if they be not friends to vs and our friends; and foes to our foes; if we dare trust any but them, if they trust any like vs: if Nature hath not bound vs together in necessarie bands of friendship; and God by miracle first made vs meanes to preserue them, that they might now be a blocke in the way to such as would deuoure vs with greedinesse. If this be not so, why did not the King of *Bohemia* resort to *Spaine*; with whom wee haue outward peace,

Pro. 17. 17.

peace, as to a sure prop at need? Or why doth he now stay and remaine with them, or at least leaue his dearest Iewell there, whilest his own countrie is possessed and garded by those trustie *Spanish* friends? *A friend loueth at all times, and a brother is for the time of necessitie.* O *Spaine* therefore, shew thy selfe a brother, or let the *Illustrious Lords the States*, be knowne and accounted as they are, honorable, and religious friends! But I haue forgot my selfe: passion hath transported mee, I must leaue these *Elephants*, and returne to the *Pismire*.

Deare countymen, read with patience that which follows, & consider it aduisedly. The contents are a brieft collection of such good Customs and Orders, as are established and practised amongst this diligent and happy people; some of which I could wish translated into our Common-wealth. Many of them are knowne to diuers of our countymen before; some of them put in praictise in some places already, but not vniuersally known or practised as I wish they were. I may misse to mention many, I may mention some amisse: I may hap to set down some, that I might well omit, being neither proper nor profitable to vs. Many others could haue done better; none did it; I haue done my good will; & where you like what I propound, apply it, follow it, and you satisfie my private, whilest you profit the publike. *Goe now to the Pismire, O Sluggard, consider her waies, and bee wise.*

Now, that wee may view all as in a Map or  
Lantskip

Lantskip with the best advantage, we must consider, that this State hath two great Enemies, the one by Land, the other by Water, which they by their wisdome turne to be profitable friends; as wisemen make greatest benefit of their greatest adversaries. The first of these is the State of *Spain*, the other is the *Sea*; the first vnites them, the other inricheth them; the manner how, I will as well as I may briefly and plainly deliuer.

The first, seeking to cast vpon them that heauie yoke which they haue shaken from their shoulders, doth by that meanes force them to stand close together in their owne defence, and by a firme confederacie, to consolidate their seuerall and distinct parts in a whole and intire body, who otherwise would fall a sunder, by diuision and contradiction vpon euery slight occasion, whilst it might be said of them as it was of Israel, *Then there was no King in Israel; but every man did what seemed good in his owne eyes.* Iudg. 21. 25.

I must confesse, wishing them wel, (as I do, & as he must needs do, that wisheth well to the present Church & State of England) I shold reioyce to see, in stead of that monstrous head too big for the body, which hath cut it selfe off, by breaking asunder the fundamentall Lawes and Liberties of the State, *those Ligaments that tie member politike together*) I should reioyce (I say) to see some prevention inuented against Change and dis-Vnion, though with as much caution & limitation, as the *Venetians* vse in the electio of their Dukes. And in  
the

the mean time, I wish them a safe warre vnder so stayed & advised a chief, rather then a vnsafe peace, which bringing in corruption, would soone open a doore to the Conquerour. For, as the state of things now standeth, behold what profit they make by the wars, which the peace would lose them.

1. First, it increaseth their shipping, causing the labour to exceed their *Adversary* by sea, as far as he exceedeth them by land: which truly, I think, they have accomplished, so that whilst he assaults them at home, he finds the threatening worse wars to him in the both the *Indies*, & blocking vp euery haue of His with their men of war. And his odds they haue of him in these wars, that (besides their selfe sufficiency, and the priue contribution and aide of their friends & confederates, which tremble vnder the formidable growth of the *Spanish* greatnes, & seeke to hinder it this way) if his *Indies* furnish him with meanes to assault, the same *Indies* furnish them with meanes to defend: and I doubt not, but in time the warre that now infesteth all *Europe*, will be remooved farther off into *Asia*, *Africa*, or *America*: and that He, who now is the common assaiant, will be driven in al those parts of the world to be the defendant, and to write *Ne plus ultra* in Christendome.

As for the multitude of their ships it is such, that whilst I consider it, methinks it probable, that as many of them inhabite the sea, as the land. Of this I am assured, that diuers families haue no houses but their ships & boats, in which they were born, brought

brought vp, and doe liue after a commodious and cleanly manner: And as they were borne, so intend to dye free-men; in so much, as if *Spainie* should iustle them out of the Land, they are resolved to peoplb the sea, and rather commit themselves, with *Nabi*, to the mercy of the waues, vnder Gods protection; then bee subiect to men, whom they haue found lesse mercifull in their powers, and more boundlesse and vast in their desires, then the Ocean.

And yet this diligence of theirs, in winning much land from the seas vsurpation; and this providence of theirs, in making shift to liue with their families at sea in ships and boates, & canoe-reufes, when their *Goshen* will nor afford that numerous people house room: & that generositie and nobility of their natures, in struggling for their antient and native freedome, against so potent an Adversary, (a vertue that hath bin hereditary, and long since obserued by *Tecum* in these warlike *Barbarians*;) are now all turned to vices by *Envy*, who can see nothing good in this people, nor any thing euill in their Adversaries. It is more iust for *Spainie* to supplant them, then for them to supplant fishes; and that which doth commend them, that they can liue any where, must so disgrace them, as they may be thoght vnworthy to liue any where. But let *Envie* stil payle freely, whilst these enioy their freedome; and may they still want domesticke necessaries, whilst this want necessitates their diligence, & occasioneth the encrease of their strength by sea.

As

Tacit.  
Annal. lib.  
2. cap. 10.



As their shipping, so their *Excise* payes a great part of the warre, and returns that money which they disburse to the souldier home againe. As we see the Sunne exhales vapours from the Sea; these, bottled vp in clouds, fall downe in showers, and refresh the earth; and so by riuers and draynes, as by veines, passe into the sea againe, from whence they arose.

And this is to be seene, especially in the *Excise* of Wine and Beere, where euery *Hereticke* and *Scismaticke*, that loues his liquor though he hates the State, and euery drunkard and deboshed person, who being first a slave to sortishnesse, cares not to whom else he becomes a slave, are made by this secret and insensible meanes to contribute towards the warres; yea and the carelesse and improuident souldier, who spends his intertainment idely, and selleth (as it were) his blood for drinke, and his flesh for bread, is, as if he were a voluntary, and serued at his owne charge: for euery pay-day, he payes backe his meanes to the Sutler, and he to the common purse.

Now as they pay *Excise* generally vpon all beere, so especially great *Excise* vpon forrein wine and Beere. 1. First because, though they cannot altogether keepe it out, for that it should hinder their trading yet that this may be a meanes to restrain and limit the excessse thereof, being but for matter of pleasure, not necessity.

2. Secondly, by this means their owne Beere and Barly is vented at good rates, which if ours were

gene.

generally & freely admitted, would scarce be vendible; & so men are excited & encouraged to sow mault, brew, and to seeke to supply the Commonwealth within itself, without borrowing abroad.

And whilst I consider this, I can but sometime woder (perhaps in my ignorance) at our restraints about the out-lading of corne & beere, even when there is no dearch but plenty, if men were forced to bring out their store. Assuredly if in the time of scarcity, when God seems to call vs to fasting and humiliation, (as at this present) fasting were enjoined and strictly obserued, and the Alehouses daily and duly visited for auoyding of idlenesse, drunkenesse & excessiue ryot, there needed no other provision against famine. But this is the plague, the statntes be penall are beg'd aforehand, or left to the pursuite of beggars and base Promoters, who compound the forfeiture and coosen the Law; or committed to the ouersight of such as are Ingrossers themselves, who desire to haue all things deere, that they may vent their owne commodities at the best rate, and so grow rich, though the Common-wealth waxe poore.

3. Thirdly from this Excise of forraine Beere and other commodities the State makes more gaine towards the maintenance of the warres and other publique workes, then all the rest that deale in them. For in Beere especially they double the price, and haue cleerely as much for the Excise as the Merchant paid to the Bruer. Now in this they do the parts of prouident fathers, who  
seeing

seeing their prodigall children waite their portions, they vnderhand lent money, which their children know not of, and so preserve their Lands from sale, and their pawnes from forfeiture, returning them againe when they haue more wit to keepe them and vse them.

And in my conceit, this were a good *Trile* to take our frugal *Poles*, & a sure trap for our negligent drunkards & prodigall heirs, who being only niggardly in publike works where they should freely giue, will grutch to disburse six pence towards the maintenance of the Minister, & reliefe of the poore, or 12 pence towards a Subsidy for defence of the State, or for the Kings & Kingdoms honor, when they will at that very time, withing 15 pence ten times so much in ryot & exccesse, neuer feeling or complaining of the matter, though they continued this course euery day & cannot by perswasions or reason, or the force and authority of the lawes of God or man, be diuerced and drawn from it: such a balenesse there is in man, such a dull and beastly fortifinnesse in nature, to contrary Religion and reason, especially being seconded in any euill by company, and confirmed therein by custome past reclaiming.

Now if the vnitied Prouinces had peace with *Spaine*, as other countries haue, or were in subiecti-  
on to *Spaine*, as not only the *Spaniards*, but some of their owne infected members, & some others perhaps of Ours, inconsiderately (as I suppose) seeme to desire: then neither should they be secure of their

owne lives, estates, and liberties, nor their neighbors safe by them. For assuredly, howsoever men flatter themselves, as the Catholike King would be King of all Catholike subiects; so most of them seem to desire him for their head: But should they be so vnhappy as to haue their desires, what were they but slaues? since where the *Spaniard* comes, he sets himselfe downe like an absolute and tyrannicall Lord, silencing all Lawes but his own which are as those of the *Medes and Persians*; yea as those of *Draco* written in blood. Never did the *Lurdanes* more Lord it in *Englad*, then they where they conquer, or be let in vpon any tearmes: tell me *Naples*, *Milan*, *Antwerp*, if this be not true. And though Religion be made the stalking-horse to infatuate and bewitch the minds of men, and make them betray themselues & their countries to slavery; yet the Larke being dared, & the Woodcock in the Net, that maske is cast away, & there is a much trust to their promises, as to the *Moor*s their kinsmen & late countrimen. So that because of this feare, as long as the contrariety of Religion lasteth, the innocent party cannot be safe without armor, nor secure then. Shew me in any part of Christendom, where any person professing the reformed religion hath bin spared, were he friend, neighbor, or kinsman; if that side had strength enough to reach his throat: & notwithstanding our advantages let slip in mercy, and none of them pursued bloodily, how haue they in all places, by all meanes waded in blood vp to the chin,

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for

## 64 The Belgicke Pismire.

for the accomplishment of their designs? And this will continue as long as Antichrist raigns; for the Wolfe is bloody; and the Lambe simple; his fleecce warme, and his bloud and flesh sweet. But if the peaceable Gospel had free passage and free operation, then indeed there were not only hope, but security, that we should liue in peace one by another, and that the strength & riches of one King, should not be a textible to another; whilst God would teach every one to be contented with their owne, to attend with conscience the charge they haue in hand, the peaceable gouernement of the *State* committed to them, & as brothers to ioyne their powers against the common enemy of the *Christian religion*; not so much seeking his subversion as conversion; nor ambitiously thirsting after the enlargement of their own Kingdoms, as piously desiring the enlargement of Christs Kingdome. For as a covetous rich man, if he seriously thought to what end his goods were giuen him, and what a strict account he must make for them, would not so greedily hunt after his owne hurt and others losse: so assuredly, if ambitious Princes did well consider their charge, and conscionably study vpon the workes and duties of their Callings, (knowing, that as the people are giuen to be their seruants; so they interchaungably are giuen to serue the people, that all may serue God) they would not with so much hate and hazard of God & man, of soule and body, of their Kingdomes heere on earth, and the Kingdome of heauen; expose their subjects

Antigonus  
Fex Ma-  
red, dixit,  
Regnum  
esse splen-  
didam ser-  
vitutem.



subiects liues to certaine ruine, for the accomplishment of their inordinate & importunate desires (especially *Christian against Christian*, brother against brother) neither would they vsurpe such a tyrannicall and heathenish authority ouer their flocks, as with the *Great Turke* to make their own wils, limits, and lawes to the wils of all other men; *Hoc est deglubere pecus, & non condere.* But as the *Pope*, that spirituall Tyrant, that *Antichrist*, hath gotten Church-Courtiers to vphold his Regalrie, with impudent foreheads and artificiall falsehoods; so, these haue gotten Court Clergie-men to become their *Champions*; who, being full of winde themselves, haue blowne these bladders with flatterie and forgerie, euen to forget their owne vanity, to which they are subiect, and to which they shalbe subiected in the end: whilst they imagine all other men to be made for their pleasures; and their wils to be a more iust law to their subiects, then Gods Law is or can be to the. Wel might they be admonished by our Soueraigne, who is able to be Tutor to them all, more dearely to prize the liues of their subiects, and not to seek quarrels to enlarge their Dominions, & to embroile all Christendom, that they might fish for advantages, but rather to ouersee all iniuries, but such as would startle *Dauid* himselfe, knowing wel, though wars be begun for the pleasure of *Princes*, the subiects blood must determine the controuersie, and be poured out, as a sacrifice to appease the *Furies*.

2. Sam. 1. 6.

To returne to my purpose; if the *vnited Provinces*

had Peace with *Spaine*, then they must trade, as others doe, at the appointment of *Spaine*; who hauing once the East and West *Indies* in possession, would force all *Europe* to be their Retailers, and that vpon most ser vile and vnequall Conditions, & so to take all commodities of them at the second hand, & to yent them for their profit only. Whereby, hauing before the *Indies*, those fountaines of gold and siluer in their power, they would also this way ingrosse all the wealth of Christendom into their Coffers, and thereby inable & arme themselves to accomplish that vniuersall Domini<sup>o</sup> they ayme at. For what should let them, whilst they had the sinewes of warre at command, & felt themselves strong enough to rush into the battell when they pleased, and so to surprize others vnprovided and vnawares? whereas now the *vnited Provinces* meete with much of their merchandize at an indifferent rate, and sometime exchange *Leade and Iron* for *Gold*; not admitting them to be *Masters* of the whole world by the *Popes Donation*, hauing as good a title as they had, whilst they haue a sword and power to make good their title, as they did and do. Why should it be iustice in them to take from the *Indies* and inthrall them in seruitude, and iniustice in others, to take againe from them, and to redeeme their owne liberties? Especially when all the gold they fetch from *India*, is but to make chaines and fetters to captivate Christendom, and all free Nations? Let others looke on and bee laughed at, whilst these share the world; or stand by

by and giue ayme, whilst these win the prize; or helpe to hold vp others, till their own time comes for correction; the *United Provinces* will not lose their parts neither in the old nor new world: for which (besides their owne gaine and glory) all Christendome is beholding to them, whilst both they oppose this *Monarch*, and hinder his monstrous & prodigious growth in the *Indies*, & also restraine him from ouerflowing all *Europe* with an vniuersall Deluge, as otherwise he would doe.

Again, if the *United Provinces* were all one with *Spain*, or vassals to it, then were their coniunction much more terrible: for hauing before the greatest Land force of any Potentate in Christendom, if to this there were added their strength at sea, wherein they exceed all *Christian States* but our owne, who then could withstand him? for, if hee frighted vs, euen at Sea, in 88. when we had these to helpe vs, to gard our Coasts, and to keep backe, and diuert the Prince of *Parma* from his intended attempts, what then would hee doe hauing these to helpe him, and when he should finde not only the Hauens of *Dunkeske*, *Newport*, *Ostend*, *Sluice*, but all the Coasts of *Zealand* & *Holland*, as so many mouthes, open to assault & deuoure vs at an instant; & oportune to land fresh forces & supplies of all kindes at pleasure? This truth *Escouado*, Secretary to *D. Iohn of Austria*, saw long since, and at this day the *Spaniard* sees it too well; and therefore labours more for these *Countries* then for the *Indies*; nay, he wasteth and imployes willingly al

his *Indian* treasure about the forching in of these; because he sees it to be more for his profit, at least more conducing to the direct end of his aymes, to have *these* then *those*. For doubtlesse, if he were once absolute Master of this wise & diligent people, hee would soone be Master of all *Europe* besides. Since, besides the conveniencie of situation, their industry is able to effect any difficult worke, which others think invincible: so that we see them powerfull & prosperous even in all actions they undertake by sea or land; and that they carry any enterprize thorow, though it be against *Himselfe*, the most powerfull & politike enemy in Christendome. Most powerfull I call him in regard of his *Indies*; most politike, in regard of his *Jesuites*; and an *Enemy* I call and count him in regard of *Religion*, *working for Christ*, and *he for Antichrist*.

Thus had hee these Countries ioyned to those he possesseth, together with those that are clients, subjects or vassals to the House of *Austria*, *Germany* were wholly possessed, open roads by Sea and Land, made to the conquest of *Denmark* and *Sweden*; *France* were besieged and girt about, *England* either subjected or blockt up, and shut out of the world, & all Christendome in danger of a violent and sudden surprize by Sea and Land. It concernes all these therefore to looke about them, especially the perry Princes of *Germany*, except they intend to hold their Crownes at the courtisie of *Spain*, and become fellow vassals with the rest of *Europe*, to the Catholique Sea and Scepter

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At once, as they have dishonourably suffered their neighbours to bee by diuision. Whereas the *Concordia res parua crescunt.* *United Prouinces*, making good their words with actions *answerable*, keepe their owne, and get ground of the *Spaniard*, euen where he assaults, and doe honourably extend their helpe to other Princes, euen when the warre knockes at their owne doores for entrance, and when all corners of the Land may heare the roaring of the enemies Cannon, with contempt. So, that all *Europe* besides is the more secure, by reason these States and their Countries are embroyled, and they againe enrich themselves by that which impouersish the *English* and all other Nations, (for which partly they may thank the warres) I meane by the *East-Indian Voyages*, wherein they haue these advantages, which (I suppose) others want.

1. First, they goe with lesse charge then others both for men and victuals. Their ships requiring fewer persons to man them, and their men lesse victuall and courser to keepe them, then ours. Besides, many of them are venturers, and so sharers in the gaine: And therefore will be content to doe with little, to indure all difficulties, to worke out all hazards with patience, and be good husbands for the generall, whilst they know the profit redounds to their particulars.

2. Secondly, they carry out no coyne from their own State, but what they bring in of others; their owne being kept base (perhaps for these purposes) so that they furnish themselves else-



where, and weaken not the wealth and common stocke, which is currant in the State.

3. Thirdly, they vent the commodities which they bring from thence, for the most part in other places, and retorne either mony, or other more necessarie supplies, in stead of the lesse necessarie, which they carry out.

4. Fourthly, they make (as I haue before noted) an easie exchange, nor trading vpon so strict conditions as we doe, but freely as the *Spaniard* doth with them and others; and so oftentimes meete their commodities halfe way, and barter powder and shot, for Pepper, Cloues, and other spices.

5. Fifthly, They haue a large territorie and ample command in the *East-Indies*, from whence they haue expelled the *Spaniard* and *Portugall* by force, and so haue far better opportunity & conueniencie to trade there, then any other Nation whatsoeuer; nay, they are able to lade themselves from their owne Lands. Yea, it is incredible what strength they haue in those parts both of men, Forts, and Confederates; and what a circuit of ground they command, wherupon those rich commodities are growing: All which they haue won with their industrie, wisdom, and valour, from this Enemy of theirs, having crakt his credit there amongst the *Infidels*, as they hope to do here also amongst true beleeuers. Neither hath He hope either there or here, ever to recover what He hath lost both in reputation and Rent, except Hee can worke a diuision amongst themselves,

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or at least betwixt them and vs: which therefore to effect, He turnes euery stone, and tryes all conclusions Policie can inuent. But I trust, euen *Those of theirs that are most interested in the quarrels of the Church at home, and those of ours who are most interested in the Easterne quarrels*, see the yssue of these differences too well, to giue scope to their affections so far as thereby to be made instruments to repossesse the *Spaniard* either here or there in the ground he hath lost. Since what they at home helpe to giue the *Spaniard*, they take from their owne libertie; & what wee take, or helpe to take from the *Hollander* to giue to that State, is to take frō our selus, to giue to our enemies, whilst wee weaken our best friends, and make the generall enemy of Christendome strong, for our owne certaine ruine amongst others.

As the terrible growth of the *Hollander*, which some seeme to startle at, it cannot fright vs; since their principall strength is at Sea, and so obnoxious to many vnroydeable dangers in their trade, except they hold good correspondencie with vs. For our very Coast wilbe rugged to command them, and hold them in awe; and they must resoluē either in stormes to ride out all hazards, and fight against winde, tide, rocks, sands, & all other casualities, or to submit themselves to the mercie of our harbours: & in calmes or faire weather they must passe euery flie-bote, at last euery Fleet they send out & receiue home, with a guard sufficient to keepe vs vnder hatches; otherwise we shall be sure to gaine more by their voyages, then they themselves that

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are the venturers. Now how impossible it is for that State to prevent these disasters of theirs, and advantages of ours, is apparent to any man that observeth the situation of their Coast and ours; and considereth how much one *Dunkerke* standeth now in their way.

Thus therefore whether they trade as Marchants or men of warre, and whether they labour to increase their Estate at home or abroad, or to hold their owne already acquired, our friendship is so absolutely necessary, as they can doe nothing without it, nor stir out without leave. So that God hath bound vs togeather by an undissoluable band of necessitie; and it were well therefore that our hearts aswell as our Lands, and our Trades in al other places, aswell as at home, were so vnited. Now if I may haue licence after so many judicious persons that haue handled our trade in the *East-Indies* to and fro, and grounded their reasons upon experience, to cast in my counsailes, I would say, the cause we thrine not in this voyage, is this.

1. First because of our great charge; for our ships require more Marriners than theirs; and the most that goe haue small or no venturers, Great men being all the shaters: and those that goe meere as seruants; besides that they are not carefull of the maine aduenture as they should bee, and would if they were owthers, will bee well payd and full fed, notwithstanding how soeuer the Voyage falls out.

2. Secondly; our ships carry out much silver, some by permission, more by stealth; & this is sure;

nothing weakens a State so much as transportation of coyne. Let other things be transported out of the Land, or be deare or cheape within the Land, all is one; this or that man may be the richer or poorer, the State is the same still. But where money is exhausted, and the returne doth not countervail the going out, there the State decayes by degrees. As for example, if our Cloth, Corne, Beere, Saffron, Tinne, Hides, and the like, will pay for our Silkes, Wine, Spice, Tobacco, &c. we may still liue, though we liue poorly (as luxurious bodies, who haue good stomaks to supply & renew their decayed strength and wearied spirits) but if we waste more one way then the other will countervail, whilst we haue no other commings in of Bullion from the *Indies*, as *Spaine* hath, and we wone to haue, our Kingdome must needs decay & fall into Pouertie, wanting money, which is properly the wealth and strength of a State: Even as we see naturall bodies, when they are libidinous, fall into consumptions, because their expences exceed their reuenues and commings in.

3. Thirdly, we may obserue our waste, and so our weakenesse in this kind, when we spend in *England* more wine, veluets, silkes, gold and siluer, in Laces, Imbrodery, Guilding; more Sugar, Tobacco, Drugs and Spices, then they do perhaps, in the places from whence wee fetch them, and where Nature hath made some of them necessary nourishments: so that our owne ships are not sufficient to furnish vs, but others also vent much of these their vanities vpon our Coast. Thus perhaps this or that man may

may be the richer by this Trade, but I cannot conceiue how the publike purse is filled with Bullion, or the Common-wealth aduanced, but rather much impoverished, and miserably weakened by it. As for such as say, the Kings Custome is the greater, and shipping increased by it, I can conceiue no probability in either, but coniecture, that stocke which is there wasted, and worne out with vse, would in both these respects, be more beneficiall, were it any other where, or any otherwise employed.

4. Fourthly, we are tyed to such hard conditions; as must needes be a venter indeed, if we profit by the Voyage: For if we be strong, wee must not touch, without *Spaine* seales the warrant; and if we be weak, we become a prey to them, or any other more potent. Thus we are sent out as sheepe among Wolves, and like Doues among Kites; and if wee stirre any of these contrarie to expresse order, that Iustice, which would moderate all commerce amongst Christians, in an euē & equal balance, makes a president of his own, & mues vs vp at our returne.

5. Fifthly, and lastly, we haue no Land, or a very little in those Party, and so not the like meanes from our owne annuall crops to lade our own ships or the like, liberty and opportunitie to furnish our selues by trading with those seuerall Nations, as they haue.

But now if it were possible to vnite our Trades there, and to bring both Nations into one Corporation, it would be a meanes to strengthen and assure both parts here and there, and to enrich both parts



parts without feare of any third, or falling out amongst our selues.

For I verily belecue, that that disgust betwixt the two nations in the East *Indies*, was not sent thither, without a *Romish* practise: nor can I belecue, that those many delayes and dallyings since vsed in the composition of those grieuances, & in not satisfying His Majesties iust demaunds, proceeded altogether from free and loyall thoughts to their owne State, but had the corrupt mixture of *Spanish* Lees in the bottome. Which may teach vs to bee more charitable, then to censure the whole Nation for the practise of some few: since wee may consider, this State is compounded of members dinerly affected; and that the good and honest people doe suffer in our sufferings, whilst they see the others offer vs injurie, vpon purpose to make vs break off, for the benefit of their *Grand Signior*.

Thus we haue seen a glimpse of that profit, which the *vnited Provinces* make of their Land-enemie: their other Enemy is the Water both salt and fresh; of this likewise they make a profitable friend, as I will labour briefly to manifest.

The Sea lyes continually raging vpon their Coasts, in such a manner, as if it would houely eat them vp, and swallow all at a mouthfull. It overlookes them, and they seeme to lye vnder it: yet they keepe out this strong enimie at the armes ende by art & industrie, hauing nothing but rampiers and fortifications of Sand to oppose it. To make these

these strong therefore, and to vnite them that they may not be blowne away with the violence of euery stormy winde, it is incredible what pains they take, setting a kind of long grasse vpon the same barren Sands, as curiously and carefully, as wee set flowres and hearbes in our gardens : which grasse once getting roote, binde the earth together, that the winde cannot readily come to blow it away, and teacheth them by the like combination to turne their weakenesse into the like strength. Now this were nothing, if they had but a little banke to keep, but considering what a large Coast they are to guard and make good in this manner, (wanting our naturall walles of rocke) it is a miracle that they should haue so much courage as to vndertake it, and so much constancie as to pursue it, and so much cunning as to effect it.

I make no question if some Nations, who beare their heades aloft, had the like worke in hand, they would either neuer attempt it, or faint and giue ouer in the middest; and rather with the *Helveticans*, seeke new Countries to inhabite, then be at such a continuall cost and care to defend their owne against two such enemies at once: when these notwithstanding, doe not only keepe their ground, but as they haue dealt with *Spain*, for his intrusion vpon their ancient Liberties, Rights, and Priuiledges, so heere they haue wonne vpon the Ocean, and recovered a great part from the Seas usurpation; part whereof, hauing neither sand nor other soyle to helpe them, they defend

Czf. Com.

send with stupendious heapes of stone, which, with incredible cost, they fetch from their neighbour Princes, even in places farre remote, for money; and with a continual supply of these from time to time, keepe out the entrance of so furious an aduersary. The assault and battery which the Sea makes in this one place that I haue scene, is about an English mile long or more, which they defend and maintaine with huge piles of timber (brought likewise from forraine parts) inter-lined with those heapes of stone fore-mentioned about the breadth of two or three acres all that way: otherwise the Sea would break in ouer all, and soone determine the controuersie betwixt them and *Spaine*, taking possession of all from both of them by force.

Thus wee see how this people maintaine their owne, both against the King. of *Spaine* and the Ocean, by helpes which they fetch from forraine Nations; whilst both their Souldiers, wherewith they oppose the *Spaniard*, are principally strangers, and the very walles and bankes, whereby they hold out the Sea are likewise forraine, and farre fetcht. and this is none of the least part of the *Pismires* wisdom and diligence: to which *Salomon* sends vs for imitation, whilst he saith, *Go to the Pismire, O Sluggard, Consider her wayes, and be wise.*

Now as they haue this open and able enemy, the Ocean, besieging them almost about, and assaulting them without continually; so haue they within the *salacious fresh-waters*, that will keepe within no  
bankes

bankes like *Schismatikes*, without the salt of sobriety and discretion) overflowing them at certaine seasons. Inſomuch as their ſoyle ſeemes a ſponge in Summer, and a ſtanding Meere in Winter; for then, almoſt all the face of the continent is vnder water. But we ſee what profit they make of this aduerſary, whiſt cutting large paſſages from place to place with incredible coſt, theſe waters worke for them continually as faithful ſeruants, conueying their carriages by this meanes, to & fro, in a cheape, eaſie, & ſafe manner. And ſuch uſe doubtleſſe do they make of the ſeuerall ſects and Religions, by neceſſitie tolerated amongſt them, to helpe to carry the generall charge and burthen of the Common-wealth, with the greater eaſe and affurance.

Nay not only the water, but the wind alſo is their journeyman, & labors continually for the by Mills & other Engines, ſome pumping & forcing the waters out of their ſurrounded paſtures, ſome preſſing oyles, others beating flaxe, hempe, copper; ſome grinding corne, others ſpice; ſome making paper, others ſawing timber; & briefly, neither man, woman, or childe, neither Sea nor Land, neither water nor winde ſuffered to be idle, but whereſoeuer it blowes, it blowes good to ſome of them. And it is remarkable and wonderfull, that though there bee many of theſe Milles in euery towne, yet none of them lacke worke, but haue as much to doe as they can turne their hands to attend. But whileſt wee conſider the hamony of the whole, together with the neceſſary dependancie of one part with and

vpon

upon another, we readily see, that these Mills helpe to imploy their Ships, and their Ships them interchangeably; So that whereas one saith wittily, but not well, How all the elements conspire there together to be naught, to shew their dislike of the naughtie people, I may truly say, All the naughtie Elements are forced there to doe good, to shew the vertue and diligence of the good people, who conspire together in honest labour and artificiall industrie. And this is one of the causes they can doe things they vndertake, at cheaper rates then many with vs, because they make the artificiall Engine to worke for them, which with the easie attendance of one or two dispatcheth the businesse, perhaps, of twentie. Thus as *Sertorius* taught his weake souldier to pull off the horse tayle, haire after haire, which a stronger could not moue together all at once; so these make their strong wits supply the defect of weake hands, and with the helpe of *Pallas* or *Mercurie*, effect that which *Briarins* would wonder at. By this meanes an infinite number of people are imployed in Ships, Samoreuses, Hoyes, Skutes, and Botes, to carry and recarry commodities, to fish, fowle, and trade from towne to towne. So that, though it be hard (as I haue sayd) to determine whether the Land or Sea be most inhabited by this Nation; yet it is very probable, and I verily belecue, that if their Land feedes one, and inricheth one, the water feedes two, and inricheth ten for that one. And so excellently haue they contrived these channels, as they serue not onely for necessary draines to their grounds,

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and



and for highwaies in transporting their goods commodiously from place to place, but for ornaments also to beautifie aswell as enrich their Towns, where the Ships and Boates passe vp and downe through their streetes, and loade and vnloade, take in, and deliuer wares at their doores; the rivers being walled on both sides with faire houses, and the bankes set orderly and pleasantly with trees in most places as you passe the common streets of greatest dealing and stirring.

Thus trade they within land amongst themselues, to the exceeding pleasure and profit of all, and abroad at Sea by the East and West *Indian Voyages*, by their fishings for Whale, Cod, Sturgeon, Herring, and the like, they imploy a world of Shippes and men, and by this meanes are not onely able to maintaine the Warres, but to helpe their neighbors also with Men and money: and notwithstanding all this, to build and plant with such cost and curiosity, as if they meant not to lose the possession, or did it for the vse of other men, especially their good friends the *Spaniards*. Nay rather they seeme to build thus richly and gorgeously vpon purpose, as if they intended by that meanes to intice the covetous and ambitious *Spaniards* to assault them, and yet withall to assure the Assaylants of their resolution, to stand out to the last man; and that they take not such paines for the pleasure of any other, but themselues and their owne children, especially not for their Enemies, whom they rather contemne then feare, as these evidences manifest.

Now

Now as wee passe along, it will not be amisse to speake a word of their buildings, which are faire, large, vniforme, all of Bricke, edged with Marble or Free-stone. No cost is spared either to adorne them without or within, or to adapt them to the owners vse. Many of their houses are paved with blacke and white Marble, and curiously fronted and inlayd with diuerse rich pieces. Yea, the paving of their streetes is such, being much of it Bricke layd edge-wise, as doth witnesse the generall willingnes of their hearts to advance any publique worke either for necessary vse or ornament: wherein they are a people beyond comparifon forward and liberall, so that all common workes of whatsoeuer kinde, are with great zeale and diligence performed on all hands, and that they may be well and substantially effected and maintained, no cost is thought too much at any hand.

I tell not any of these nigh and notable things, as wonders far off, but to make this wonder the more notable, that being so neere and so well knowne by many, they are followed by so few, nay scarce imitated by any.

Their planting is likewise remarkable, where not onely the severall Cities and Townes haue large, faire, and pleasant walkes, set with trees after an exact, artificiaall, and beautifull manner, and so kept and preserued with great care and cost (as the private Gardens of great Persons with vs, or as *Adore-fields* of late, in imitation of these) but also the very hedge-rows are so fenced, and orderly disposed,

and the high wayes so planted, as a man would thinke he still travelled through private walkes, not publique roades, and thorow-fares.

One reason of this may be, because through all these Countries, there are either none or very few *Commons*. Those that are, being very small, are thus imployed for matter of ornament, where the common person is not suffered (as with vs) to spoyle all at his pleasure, to cut downe what his predecessors planted: but all is preserved by generall consent. Which I know not whether to attribute to the good disposition of the people, and their care of posteritie, or to the wisdom and diligence of the Magistrates, executing good Lawes strictly and impartially, which tend and respect publique vtilitie; or to the people and Magistrates joyntly concurring and consenting in one for the common good.

And that I haue some reason for this doubt, consider that with vs there is more good ground wasted (to passe by Forrests, Chases, and Parkes, matters of mere pleasure, or more pleasure their profit,) and not to mention Commons which lye dry (Winter and Summer) in fennes and surrounded grounds, then is contained in *all the Lowe-Countries*; in all the *Lowe-Countries*, I say, where meanes for the maintenance of all these Warres, and workes, and buildings, and wonders before mentioned, and after to be mentioned, is found out. And these fennes or Commons of ours (whatsoever other shew they make to the ignorant and vnexperienced at first sight) serue for nothing but to breed idle persons,

vagabonds, theeves, and beggars: For either, being such, they resort to those places as to their harbours & coverts, or comming thither able and honest men, are soone made such: *First*, by the charge of the poore, which they finde there, to whom they are forced to contribute by the Law. *Secondly*, by the waited soyle, promising fairely in the Spring, but deceiuing their expectation in Winter, the time of most need. *Thirdly*, by the conversation of their neighbours, corrupting one the other by idle example. *Fourthly*, by the opportunitie of places out of the way, and so out of the eye of the Law and Magistrate, and giuing shelter to all disorders. So that in *England* generally, where you finde the largest Commons, there you may finde these miserable enormities. Neither will the people learne better, either by reason or experience, so hath superstition wedded them to the errors of their Ancestors in euery respect.

But in these Countries either through the lacke of Commons, the diligence of the Magistrate, or the good disposition of the people, it is farre otherwise, where there are none or very few beggars, except neere the Court, and those mostly of other nations. For indeed euery man workes, and depends vpon himselfe (with Gods blessing) for his sustenance; thinking it a shame, that two hands should not feede one mouth, and clothe one backe: None but the aged or impotent with them will aske any thing, and they very seldome; and that rather by presenting themselves as objects of compassion to

the passenger, then by verball sollicitation. And this is so well knowne, as families falling into decay, haue died through penurie, rather then they would make others acquainted with their wants. Which obstinacie or pride of theirs I praise not, but set the same downe onely to shew the generositie and freedom of their natures which abhorres dependency. To prevent this inconvenience, the charitable *State* is forced, where the like suspicion is had of want, to search the houses of such, and to contribute towards their necessities, by a kinde of silent and close compulsion. Yea there is often found, that diuers of these haue beene relieued by money cast into their houses, and that in large summies by liberall hands, whilst the persons haue kept themselues secret, as doubting the reiection or returne at least of their free benevolences, if the receivers had known where to make restitution.

And now indeed I must confesse, though their charities be not so full of ostentation, nor spent in that sort, that we ( by the example of our Forefathers ) bestow ours ; that is, at the doore, ( which course I condemne not, but wish continued, in regard of the aged and impotent persons, and in regard of the covetous, who take an easie excuse to be vncharitable, and will neither giue privately nor publicquely ; and in regard of the vain-glorious, who will giue there publicquely or no where ) yet it is more properly, and I thinke, more profitably bestowed by them then by vs. For with vs ( as good Customes may be corrupted ) this *Doore-dole* ( as I may

Tit. 3. 14.



may call it ) rather makes rogues and vagabonds, then releuees aged and impotent persons. So that, as the *Abbies*, and other like houses, hauing in their hands the liuings of many poore people (whose superstitious forefathers gaue so much to the church, as they left nothing for their children ) might well releuee at their doores such, as vnder the colour of *Luc. 20. 47.* devotion and long prayers, they had before rob'd and dis-inherited: so doubtlesse many with vs, hauing before fed themselues full with the sweat of other mens browes, euen to gluttonie, drunkennesse, and surfetting, may releuee with their scraps, crummes, bones, and broken beere, the necessities of such, as they, or their predecessors, haue before vndone and made beggers, either by some hard Farme, or by vsury, or some craftie bargaine, or by suites and molestations, or some other the like cruell exaction. But these on the other side giue little at the doore ( except to the impotent, or to children ) but their charities are more properly and profitably placed, viz.

1. First, in putting out poore children apprentices, which haue their trades taught them freely, and their meate and drinke they duly receiue at the houses of the better sort from day to day by turnes, during their apprenticeships : Where notwithstanding they are not suffered to hang idly from their worke, and to loyter away the time, but fed, dispatched, and sent away presently. The like to this, or rather better, was that act for binding out apprentices with vs euen to husbandmen in the Country,

which was hotly pursued a while by some good Patriots with happie successe ; but this soone met discouragements, as many other good things doe, which are executed with more heate then constancie.

2. Secondly, their charities are seene in their *Almes-houses* for the aged people of both sexes, severally by themselves; whose Roomes are kept, and they tended, both in a necessary & neat manner; insomuch, as a man comming into one of those houses (as every towne hath one of them at the least, very large & faire, with gardens and all other necessaries for the delight & recreation of weary age) he would judge them to be built only for shew and braverie: Yea, euery seuerall chamber or cell is so adorned & furnished, as it would not only content the dweller, but delight the beholder also: And a stranger would rather judge them the habitatiōs of rich Marchants, then of poore decrepide and decayed persons.

I know no Nation exceeds vs in these kindes of workes, especially since the Reformation of Religion, and that the Gospell came to be freely Preached amongst vs, so that (to the honour of God and His cause be it spoken) our *thankfulnessse* hath bin more fruitfull, then our Adversaries *merit*: but these of ours are the charitable actions of particular persons, so that one place hath (perhaps) superfluitie of provisions, having many Almes-houses, and another lackes necessary supplies, having none: whereas in the *United Provinces*, these houses are maintained at the publique charge of the State or the Cities; and

so every place is a like sufficiently provided for, according to an even and equall proportion.

3. Thirdly, their Waste-houses for poore Orphans are ordinary in every Towne, where great numbers of children of both Sexes, are educated, (as in Christs-church Hospitall in *London*) & some of them taught Trades, others trayned vp in Learning, and euery one employed according as they are inclined and found capable; and then sent out to serue in the Church or Commonwealth, when they are fitted for that purpose.

The women haue choice to goe or stay at pleasure; but if they marry, then are they dismissed from thence, yet not emptie handed, but so provided as may serue to set vpyong beginners, lest they should seeme onely to marry, as with vs they vse to doe too often, to fill the Commonwealth with idle beggars.

4. Fourthly, their Guest-houses for sicke are generall in all places, and well provided of all necessities as the other before-mentioned. There the sicke finde cleane linnen, good beds and fires, attendance, meate, drinke, Phylicke, Chyrurgerie, and whatsoever may helpe toward his recovery at the common charge of the State. So that be he a natiue or a stranger, an inhabitant or hired souldier, or any other person, if he be poore & sick, he is admitted & provided for, till God dispose of him, either to health or death. Insomuch as we shall not see in an Age, a poore man or a child lye sick groning in the streets, nor a distressed woman there travelling in childbed, in the eye of mercilesse passengers; as it fals out

too often with vs, more I must confesse, out of foolish pitie, for lacke of executing good Lawes for their timely employment, and for prevention of idlenesse, then for lacke of charitable hearts to relieue their necessities once decayed.

5. Fifthly, their Bedlams and Dul houses for distracted people, and their Houses of correction or Tucht-houses, for idle people that will follow no certaine nor settled course of life, nor betake themselves to any vocation, are as ordinarie and generall in euery place as any of the rest afore-mentioned: and all meanes vsed to re clayme the first to their wits, the other to their honesties. Neither are any of these houses left to the corrupt and covetous abuse of any one man, but their Rents, disbursements, vsages, and orders are duly and often visited and examined by the Magistrates and Preachers, and an open eare afforded to all complaints, with a speedie reformation of all iniuries and abuses enioyned.

6. Sixtly, their Lumbards, or Loane-houses, are principally for the benefit of the poore, where Brokers are not suffered to take fiftie, or one hundred in the hundred, and ratably in lesse summes euen to six pence, to the grinding of the faces of poore men, the discouragement of labourers, the maintenance, enticement, nay, enforcement and provocation of theeuery; but the poore may vpon pawnes supply his owne necessitie at easier rates, and haue reasonable time of redemption allowed: for the ordinarie rate for vs is fiue or sixe in the hundred: what the Lumbard takes I certainly know not, but in some places

places I heare the Lumbard it selfe is tyed to those lowe rates aforesaid.

Thus first, they wisely provide to keepe men from want, by imployment, and then provide to supply their wants, if age, sicknesse, infirmitie, or casualtie cast them into pouertie, by vnavoydable necessitie.

And all these with many other charges domesticke and forraine, may the more easily be sustained, whilst the people are naturally or customarily frugal, and bound to be so, if not by Lawes, (as wee are to no purpose) yet at least by the example of their Predecessors dead, and Superiors liuing, as I would to God we were. This frugalitie of theirs appeares in three respects; in their feeding, and cloathing, and calling: or in their diet, apparell, and titles.

1. First, their *diet* is but homely, euery day is not a feasting day, but they know God made a Sea as well as a Land, fish as well as flesh, and appointed there should be Fasts as well as Feasts. Yea, their whole life seemes nothing but to fast from superfluitie, if we compare it with our owne, except their excelsse in drinke, which is the onely staine of their Nation: Neither is this so much as Rumour makes it seeme; for euen in this vice I feare wee exceede them; at least I am sure, if they spend more time in drinking then we doe, we spend more drinke then they vse to doe in the like time.

As for their feasts, if any excelsse be among them, it is there to be found, and that rather in their long  
sit.



sittings, then costly surfets : for these their meetings seeme meerely to bee loue-feasts, and to bee made more for societie and neighbourhood, then for the delicacie of the Cates, which are neither various nor chargeable. They travell not over Sea and Land for dainties, neither need they travell farre for Cookes ; their owne serue turne, and fit their stomacks pallats better, then either the luxurious *Italian*, or ryotous *French*. Salt is their principall spice, and they travell to the *Indies* rather for vs then for themselves : since if they spend one pound of those Drugges, wee, for that one, (I beleue) spend one hundred. And the same may be sayd of Sugar and other compositions for sauces, which they bring to vs, as to Gluttons, whilest, like sober and temperate persons, they abstaine themselves from the excessiue vse of those vnwholesome provocations.

2. Secondly, as their diet is moderate, where all excesse and waste is avoyded, so are they modest in their apparell, shewing themselves constant to their countrey fashion, and decently cloathed every man according to his ranke and state. The Lawes need not limit them, whilest Reason is their Lawe ; and they are ashamed to goe in such apparell, as wee shame to be without: I meane, as with vs the onely glory is to be gay, and the greatest shame to be vnder-clad, or euen-clad to our Callings : so with them the greatest shame is to bee gawdie, and the greatest glory to be decently and modestly attired, equal to their abilitie, or rather vnder then about

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it: But now the light example of the *French*, seconded by our more lutable conversation, hath begun to taint them by degrees with every excess, especially in apparell; and if the provident Magistrate looke not to it betimes, the vnbrideled and licentious youth will, in this respect, vndo the publique, and weaue fetters of silke for their owne feet, which their plaine and wise forefathers (in imitation of the renowned *Spartans*) broke asunder by industry, and kept broken by frugality and contented rusticitie. Assuredly the customary subiection to any of these vices, effeminates the heart of man, and prepares a state fit and supple for any other subiection, how base, deiected, or dishonorable soever it be.

3. Thirdly, as their diets and clothes are meane, are they generally cōtented with the estates & titles of their Ancestors, not vainely or ambitiously hunting after the badges of Gentility or Nobility, and vndoing themselves to purchase either. For they thinke it a madnesse to clip their wings, thereby to impe out their traines, to lessen their meanes for the increase of their charge, and to sell their Lands to buy titles. *Much better it is (say they) to bee Earle of Holland in possession, then titular King of Ierusalem.* And by this contentment they enioy themselves in a rettyred privacie, whilest the Commonwealth enioyes them as able to serue her in all respects publicquely, as if they had stiles answerable to their deseruings. By this meanes also they are not charged with such pompe and furniture either of cloathes, stuffe, plate, and attendants, as such a  
state

state would require, nor are they forced, for the suckling and and satisfying of these Calues, to draw milke from the Common-wealth till blood follow, as they must doe, should they heighten their station.

I dare say, that their moderation in these three respects, is none of the least meanes that they are so well able to goe through with all other difficulties; whereas with vs the contrary affection in these particulars, workes the contrary effects, being the three principall causes of our generall want.

1. First for diet, it is wonderfull, that the Belly and the Backe of *England*, like *Bel* and the *Dragon*, by Luxurie and Pride should devour all Gods blessings, which both by Sea and Land, it selfe abundantly brings forth; and which, if men and not beasts had the disposing of it, were able plentifully to helpe others; when as wee not therewith contented, as if it were some barraine part of the world, and not one of the fruitfullest, doe call for supplies out of *Ireland* and *Scotland* also (especially of Beefe and Mutton) when no Land in Christendome is better furnished of those solid and substantiall provisions, then our owne. But those brethren of ours both in *Ireland* and *Scotland*, are content with dried fish, barley-broth, milke, whay, cruds, *shamrocks*, long-woorts, roots, and the like: whilest they furnish vs with their flesh, which they finde so vendible in our Markets.

2. One of the causes of this may be the idle waste of our young *store*, even then when they are new falne from

from the damme. What droues of Calues, Lambs, Rabets, and young Fowle, with fish, fruit, and abundance of other viands, are dayly deuoured in one Citie of *London*, before they come to maturity, & that for the satisfaction of every prodigall youth, and luxurious Dame?

2. Secondly, for apparell (besides that no mans memory can thinke vpon all the out-landish toyes, which are hourelly brought in, and made necessary to vs, by the change of so many new fashions, that haue floated amongst vs in their seasons) the principall cloathing vsed amongst vs, is both forraine and beyond the abilitie of the wearer, if either his estate and calling, or the Lawes of the Land were looked vpon with respect. But we are more led in these things by the example of our present superiours, then the Lawes of our wiser predecessours. It were bravery therefore indeed worthy of a Courtier, knowing others would imitate and follow him in the head of the fashion, to adorne himselfe with domestique ornaments, banishing those Dorres and Butterflies from his eares and elbows, who durst buzze about him contrary perswasions: and whilest hee seeth the *Italian*, *French*, and *Spaniard*, come in Silkes, to encounter these with Scarlet cloath; those *English* braveries, as our Ancestours had wont, and our wiser neighbours vse to doe. What advantage hath an embroydered coate, of a plaine modest habite, in treaty or counsell? Onely this, that the more sober person knowes there may be a sudden sharpnes of wit, or a reserved formalitie,

tie, no solidity, where there is so much vanity. And now, I pray, when Gallants know that this is the generall opinion of the world, and their outward habites is one of the principall markes, whereby men guesse at the inward, what have they gotten by their affected braverie? nay how much rather, if they be wise, haue they lost, to buy the opinion of folly at too deare a rate? doubtlesse if in these kinds wee could be so happily wise, as to moderate our selues either by Lawes or example, we should soone abate much of our neighbours pride, who for lack of vent for their vanities, would be forced to spend them within themselues, and so our Broad cloaths would in short time fret out their Silkes and Velvets; and wee should learne by the frugall example of the wise *Pismire*, to make profit of them, as they now make profit of vs.

The like may be sayd of that ambitious disposition or humor of ours to hunt after titles, as if the Calenture of *Spaine* had infected our more temperate climate, and so intoxicated our iudgements, that like persons giddy with high climbing, or high looking, wee had forgot our owne standing, ino-much as the *Teomanrie* aspires to *Gentilitie*, the *Gentilitie* to *Nobilitie*, the *Nobilitie* to *Principalitie*: Every one with *Lucifer* saying, *Ero similis altissimo*. And thus confusion mixeth all, and marres all.

There are Lawes to prevent all these disorders, and to keepe every man in his ranke: But they lye dead, whilst these vices often liue in the persons that should execute them. So that the offence is lawfull



full, the Law is sinfull; vice hath gotten the vpper-hand of vertue, and the Law now either serues to no end, or only serues to *show our transgressions*, and how apt we are to do whatsoeuer Iustice prohibits, though therein wee contradict both the will of God and the King. Would God that hereafter whosoever durst presume to begge the penalty of a Statute, or dayned for preventing or remooving these and the like common annoyances, thereby to make the law voyd for his private benefite (dispensing with a generall offence done to the Common-wealth) might bee counted a traytour (as truely hee is no better) and so punished for his treason, *that others might heare, and feare, and doe no more so.* Deut. 17. 13

I might adde fircly in this place, the severity of the Magistrates in the *United Provinces*, in taking all mulcts of this kinde, where the transgression is common, and imploying such forfeitures to the generall good of the State, *Making with the blood of one Scorpion, an Antidote against the poyson of others.* Likewise I might speake of their Mercy, in that which concernes life, insomuch as, though Feltonie be death by their Law, yet few die for the first offence, but haue two or three admonitions by whipping, and branding, before they be cut off as dead members. But indeed their generall diligence so takes them vp, and provides so well for their imployment, as there are very few theeves amongst them, in comparison of other Countries, where idlenesse is more permitted.

I must likewise tell you, how notionely *Robbery*,

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but

but even that close kinde of theft, *Vsurie*, which eats vp all trading, and picks the pocket of every profession, is no free-denizon in their Land, but a meere stranger or sojourner, and that a very poore one: And how by this meanes Land is bought and sold at good rates, and the stocke of every man kept stirring in some kinde or other; which quickens the Common-wealth, and keepes the backe of the Merchant from breaking. And I could wish, by the way, with all my heart, that it were banished *England* also, or at least muzzled for biting so deep: Or, if neither of these, yet that the bands and assurances might be publicquely recorded, and a part of the interest kept to the vse of his Maiestie and the Church, towards the redeeming of Impropriations: And great reason for this, since now, offending against God and the King, they pay nothing of the encrease to either; but by this meanes might be restrained, or at least constrained to doe his Maiestie service, and to recover to the Church their ancient right; which to performe, I doubt not, from the tenths of the vse-money in *England*, a sum sufficient might speedily be raised.

I might likewise shew their equitie, not onely in deciding controversies, and cutting off delayes in Law with expedition, but also in providing for the poore Debtor, who hath not to pay his Creditor. For if it appeare, that either fire, sea, suretiship, trust, or some such crosse, or (as wee say) casualty, hath impoverished him; and that his wants arise not either from prodigalitie, or sloath, or some personall defect

defect in his Calling, hee shall bee inabled and set  
vp againe; at least, if hee bee cast into prison, the  
mercilesse man, who with vs saith, Hee will make  
Dice of his bones, shall be forced to keep him there  
at his owne charge. And so it is, if the suite smell  
of vexation in the Plaintiffe, or if the Defendant  
ought and be able, but fraudulearly denyes, or de-  
layes to satisfie the Plaintiffe, a quicke and speedy  
tryall manifesteth the truth, and cuts off those de-  
mures, which with vs had wont to occasion greater  
losse of time and money, then the losse of the debt,  
or the thing in question could haue beene to either  
party, at first without suite: though now to the ho-  
nour of the Clergie, Conscience begins to finde the  
the right end, to vnuinde that infinit bottome of  
controversies, which the confused variety of opini-  
ons had made in the determination of Right and  
Wrong. Yet whether that course of theirs, where  
the imprisoned lyes at the charge of the Actor,  
would doe well or no with vs, I doubt; though  
there, I am assured, it neither makes any man the  
lesse wary of his estate, or the lesse carefull to pay his  
debts; neither is dealing any thing the more dead;  
every man so honestly and directly aymes to doe  
what hee is able for the generall satisfaction of all;  
so that few repent of any trust they haue afforded  
others.

I might here also observe amongst them, that  
which *Comines* observes of the *Venetians*; that vpon  
every extraordinary occasion, when they are to con-  
sult about any speciall point of State, or execute

Com lib. 8.  
cap. 12.

Mat. 24. 19  
20.  
1 Sam. 26.  
20.  
Reuel. 12. 1.  
2. 3. 4. 6.

any thing consulted of, which concerns the publique safety, they begin at God, and appoint certaine *Bid-dayes*, as they call them, or dayes of fasting and prayer, to implore the direction and assistance of God, in the prospering of their enterprises. And as *Comines*, vpon that occasion, both praiseth the *Venetians*, and pronounceth them blessed; so doubtlesse may I say of this people, that they prosper the better in all their vndertakings and attempts, for this their solempne, devout, and pious proceeding. Whereas we passe by these, and the like passages without observation, and haue lost a *Prince of excellent hope*; & haue had the Daughter of our KING Great with childe, and in the depth of Winter, a *state and season vsfit for flight*, and by our Saviours direction to be prayed against; vnmmercifully hunted vp and downe like a *Partridge*, or like that woman in the *Revelation*, pursued by the Dragon, from the haven of a *Kingdome and Principality*, through the wilderness of many woes and miseries, with infinite other difficulties and barbarous indignities, impossible to be profferred or forced vpon Ladies by generous spirits, and impossible to be borne and overcome, but by an invincible spirit: And haue seen a *Palatinate* spoyled, the Citie (Sanctuary for the persecuted members of Christ; a Seminarie of piety heretofore) stormed, taken, possessed, and made a Cage for vncleane birds: yea, all the rest blockt vp and besieged, beyond hope of recoverie: The Church also amongst the *Grisons*, and in *France*, oppressed and persecuted; and yet for all this haue not fasted

a meale, shed a teare, let flie a publique sigh, or generall grone, abated any of our pompe or pride, for these afflictions and humiliation; but rather, like corrupted flesh, sweld higher for these strokes; as senselesse limbes, haue not felt the cauteryzing and cutting off our owne members. Nay, 88. and the *Powder-plot* are forgotten, or wee haue forgotten to giue thanks for those deliverances; or whether we may praise God for them or no, I know not, but I am sure of this, that we doe not.

Perhaps this may bee the peoples fault, who are so farre from observing extraordinary and religious Faits, as they will not obey the Magistrate, commanding ordinary and civill Faits for politike respects. Perhaps it may be the Priests, who should obserue when *God calleth vs to Fasting*, and then admonish the Magistrate, and blow the trumpet to excite the people to mourning. Ioc 1.14.

Perhaps the fault may bee generall, Peace and Plentie having rockt vs asleepe, with a continuall feast of sixty and foure yceres long, so that now we haue forgot to fast, or have bodies vnapt for that exercise. But wheresoeuer the fault is, I wish it were mended.

I should conclude all with a touch of their Councell, and politike Government in point of State, but that the businesse is too deepe and private for my inquisition: Only I observe a generall freedom permitted and vsed, where generall actions which concerne all, and are maintained by all, are generally debated, argued, sifted, and censured by all



men without contradiction. And this (I thinke) to the end either that Rumor having scope enough to play in, may die without an Echo, or that so the best and worst may be seene or heard, and all danger and advantages discovered, which are subiect to the common eye. But after all this, the resolution and conclusion is silent and sudden, whilst they giue all men liberty to informe, they themselves only direct and dispose of the businesse: for they seeke not the satisfaction of their owne wils so much, as the generall satisfaction of all. And whilst men doe no hurt with their hand, they permit them freely to do all the good they can with their tounge, without feare of punishment. No man doth any thing, which hee is ashamed to heare of; or if hee doth euill (as all men may erre) desireth to heare of it by any meanes, that so he may the better and sooner know how to amend it. It is the insolent and obstinate which hideth his faultes, and stoppes the mouth of truth by violence; the penitent confesseth his error, because hee intends to giue satisfaction.

And now I haue showne you but a glympse or shadow of the true state of those Countries, what need wee seeke for *Plato his communitie*, or *Sir Thomas More his Utopia*, when the reality of their wishes and best conceptions are brought into action; and the best of what the fancied might bee, is here seene truly to bee, after a most exact and corrected Copie? And this enough to make all wisemen well affectioned toward the people, which I wish  
with

with all my heart, that so our association might be firme, our imitation safe. What shall wee need to travell to such places for fashions, as affoord nothing but what wise men and good men shunne? Let vs rather flock thither where all things abound, which wise men and good men seeke: *Fidelitie in bargaines and contracts, wisdom in counsell, strength in warre, brotherly love and assurance, modesty and frugalitie*; and that I may say all in a word, *Pietie and Religion*.

For that which I heare some whisper in scorne against this *Encomium* of their pietie, as if there were nothing lesse cared for then Religion amongst them, where all Religions are tolerated, is easily cleered to an indifferent and vnderstanding Iudge considering, First, that they are in warre, and must for that cause hold good quarter with all, but in regard of their owne infected members, whose corruption might otherwise bee wrought vpon to breake out, also in regard the burthen of the warre requires many able supporters, who must be wooed and bribed with private liberty, to defend the publique; and oftentimes wee see *Judas* caries the purse, and the most able are not alwayes the best affected. Secondly, where the gold and riches of *Infidels* are employed to invade the State, they thinke it lawfull to vse the gold of *Jewes, Turkes, and Heretiques*, to defend themselves withall. But if any obiect, the enimie takes *Infidels* gold by compulsion without contract, and therefore his act is lawfull: these say, They doe it without com-

H +

pulsion,

pulsion, with the consent and good liking of the *Law*, and therefore they hold their course more iustificable. Thirdly and lastly, they are a *Common-wealth*, and so want that absolute power over their members, which *Monarchies* haue and may vse; and therefore are forced sometimes to winke at singular *Mischiefes*, for the avoyding of *vniversall Inconueniences*. Neither are they apt or desirous to presse the conscience too strictly, since *God himselfe saues no man against his will*.

But as I much lament that the wine of giddy *Schisme* should dis-mantle the *Christian Commonwealth*, to the scandall of *Iewes* and *Turkes*, and derision of *Atheists*, wishing with all my heart it were otherwise: so withall I wish, since such a happinelle as vniversall *Peace* cannot be hoped for, till it please God to effect it by miracle, that in the meane time there were an equall toleration of Religion through all Christendome; with provision, that none but one *Religion* should be professed, and publicquely preached in one place, though others might there liue safely and freely without impeachment of their consciences, persons, or goods; so they neither made attempt of violent mutation, nor had publicque meetings, or harboured such teachers as were contrary in opinion to the Church & State wherein they lived.

And (if it be lawfull for silly subiects, who stand aloofe off to pry into the sacred Arke of their *Soveraignes* intent, and so to guesse at their hidden purposes) I verily beleeeve, that this, or something like

like it, is that which his Maiestie aymes at, if hee could effect it as well in *Italy, France, and Spaine*, as hee would vpon those or better tearmes willingly grant it in *England*. Otherwise Hee sees it would be preiudiciall and disadvantageous to the *Truth*, to permit a toleration onely in *England*, except hee could likewise establish it vniversally. But then it were to be hoped that *Truth* would get ground of falshood by familiarity; and that civill communion would prepare the minde for spirituall, and not suffer such an aversenesse to continue amongst vs, as is now generally professed, when *Christians* hold each other in worie account then *Turkes*. Insomuch as some men say, and it seemes not without some reason, that they had rather liue vnder the *Turke*, then vnder the King of *Spaine*. For the *Turk* wil permit them the free exercise of their religion, at least the libertie of conscience; but the *Inquisition of Spaine* tyes all men in a Tyrannicall manner to be slaves to *Rome*, and forceth them with tortures to renounce their Faith, doing violence to the will of man, which they themselues hold to be free, even whilst they punish the person, and will, for being so. And assuredly therefore, as religious pretences and a strict observance of the *Romish Faith*, haue much advanced the *Spanish* Conquests one way, amongst fooles that will be easily misled with flourishes: so the pressing of the *Inquisition* vpon conquered Countries, hath hindered his Conquests in other parts amongst wise and free Nations, who can looke into those double drifts of policie. And this dis-

Apos. 18.  
12. 13.

discoverie hath saved Christendome from that Catholique subiection, at which that State hath mainly aymed, ever since it acquired the ambitious title from that *Cittie and Sea, where the Mart* of such royall Merchandize is kept.

Pro. 12. 10.

For we see, whilst the *Turke* holds all men shall be saved in their severall Religions, so they be constant to them, these hold all *Christians* to be Heretickes, that adhere not in all points to their opinions though never so absurd, abhor'd, and contradictorie to the revealed will of God. And, these supposed Heretickes, they pursue with the utmost violence, malicious hearts can expresse by cruell actions, vsing them worse *then a righteous man would use his beast*, which he knowes is his fellow-creature. When these, forgetting all respect to Man the true image of God, as them selues are, doe prefer dead Idols of their owne invention before him; Yea, and think there is a sufficient cause to destroy him, if he will not, with them, dishonour the Image of God w<sup>ch</sup> he beares by subiecting it to one of their dead statues, the worke of their owne hand. This asperitie must be removed on both sides by lenitiues; which cannot be till the rigorous *Inquisition* be abolished, and greater freedome giuen to *Christians* to converse, and a better and more charitable conceit wrought and admitted on both sides of each other. For then there might be hope of a generall Councell, where all might freely and without perill or preiudice speake, which is the onely absolute Phisicke for this Maladie.

But



But if this meeting might not yet be vniversall, in regard of that imperiousnesse which *Antichrist* chalengeth, and exerciseth over the whole Church, which will be hardly layd downe without blowes and blood; then, at least, would such an vnanimie and consent might be wrought amongst the *Reformed Churches* by a generall meeting, as leaving euery Church free to their owne formes; might binde vs together against the common Enemies, in such a firme, sure, fundamentall, and brotherly vnitie, for poynt of *Faith*, as a Ceremony or shadow, or a singular conceit, or an opinion about the skirt or hemme of Christs garment, should not be able to shake or separate the Communion, or to iustle vs from each other at such a distance.

But whither am I travel'd beyond the wisdom of the *Pismire*, out of her element? zeale hath transported me, and (I hope) that zeale which is according vnto knowledge. *Paul* may be thought mad, *Festus* is so: He cannot be besides himselfe, who is not besides the truth. As for those which say, This course of connivencie would breed *Atheists*, *Liber-tines*, *Free-guests*, and luke-warme persons, (for I count them all one in effect:) I answer *Simon* *Adagus* will be such, though he be *Simon Peters* Disciple, heare him Preach daily, and see him doe miracles. Nor can persecution so well distinguish truth and falshood, as prosperitie: It is *Gamaliels* counsell and sentence; *Let them alone*; for if their counsell be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be founde even to fight against God.

Act. 26. 24.

25.

Act. 5. 38.

39.

Mat. 12. 30.

And

*Camd. Brit.  
in Pemb.  
Speed. H. 3.*

And now to returne to my purpose, and to demonstrate all that I haue said in prayse of this people, that my Countrymen may not passe the Seas, or travell farre for a prooffe, let them looke into Master *Camden* in his *Britania*, in the title of *Pembroke-shire*, and also into Master *Speeds* Chronicle concerning, *little England beyond Wales*, inhabited by the *Dutch-men* in the time of *Henry* the third, and see what they say, both for the just praise of that people, for our and their consanguinitie; and for a brieft, yet full confirmation of all that I haue said, more largely and loosely.

Or let every Reader take a neerer course, and looke home to the next great Towne inhabited by the *Dutch* in our Land, and consider in what state such places were at their first arrivall, and how they haue increased in wealth, people, beautie, order, and trading, since their admission & entertainment there, and (I belecue) he will be of my mind.

To instance one place for all amongst many that I know, looke vpon the Citie of *Norwiche*, which may be a mirror to all the Kingdome besides; and that partly I might say, principally by their meanes. The order & good government of the Magistrates, the diligence of the Citizens, their quicke trading, whereby they set many on worke within ten or twelue miles round about the Citie, is notable and admirable. This is principally occasioned by the example of the *Dutch*, as also by a kinde of vertuous emulation, to which the *English* are excited by their diligence. And this, though it moue envie in the  
baser

baser and slothfuller sort, who are loth to see others liue by them, & say they are preiudiced by the cheap sale of such Wares as the Strangers worke : yet others of better mind and mettall, are incouraged by this, and provoked to fare hard, to be frugall, to worke early and late, that they may sell as cheape, and make as good worke as the Stranger.

Many necessarie Trades they haue brought in amongt vs, whereby our owne materials, and our men are joyntly well imployed : they haue beene the Inventers of many profitable Engines both for Peace and Warre: Travellers by Sea and Land are beholden to their labours ; and for the belly, they haue taught vs by roots, fruit, and the Garden crop, to spare much flesh and Corne, if we were as wise and willing to vie them as they doe. This doubtlesse is a good prevention for dearth and scarcitie, & I would it were made more generall in our Land, that so we need not spend all our flesh within our selues, at least not borrow of others, who haue farre more need of their owne then wee. There was once a course taken by the Iudges to settle and reward such planters and Gardiners at the publique charge in every place; but being onely propounded, and neuer farther enquired after, it vanished, and died as soone as it was conceived, before it could conceiue and bring forth a yeeres increase.

I might here also shew you, how, notwithstanding their numbers, and that they all, or the greatest part liue vpon their handie labour, yet they are not burdensome to the places where they are seated,  
but

but rather every way helpfull vnto them. None of them beg of vs, their owne poore they sustaine within themselues, (though they finde vs willing to helpe them) and in all respects shame the slothfull, cheare vp the diligent, and satisfie the wise and well-minded. So that wee may evidently see, as *Egypt* was blessed both for *Iosephs* sake, and in hauing him an instructor, to teach them to provide wisely in a plentiful season against a famine; so are wee happie, in hauing these men with vs as examples of imitation, and blessed also by God for their sakes. Wherefore to shut vp all in a word:

Since God hath given vs one originall, not onely from *Adam*, or *Noah*, or *Iaphet*, but in a farre neerer line to be derived from our first arrivall in *England*, and so fitted our natures and manners together, that (except some small differences which will be betwixt Nation and Nation, euen by the different temperature of the soyle and ayre, or other naturall accidents, as betwixt brother and brother in a house) we agree well, and seeme as if we were one people.

Since it hath pleased God so to place vs vpon earth, that one may conveniently helpe another in spite of the interposition or opposition of any third.

Since they may serue as necessarie venters of our Commodities, and we as able Suppliers of their necessities,

Since God hath made both of vs strong in Shipping, so that joyning in one as wee had wont, no  
Prince

Prince is able to touch either of vs, but we remaine Masters at Sea; and that the onely way to conquer vs both, is to dis-vnite and divide vs.

Since we haue held a league inviolable for many hundred yeeres (a matter of such moment, as *France & Scotland* would not be disjoyned in this respect, notwithstanding, the accesse, addition, and vnion of *England*) and haue interchangeably assisted and seconded each other in Warres, and haue done and received more curtesies to and againe of each other, then of all Christendome besides: wirtelle our *Chronicles* of old, the late *Sea-fight* in 88. As also the acknowledgement of that gratefull *Queene* of glorious memory, *Elizabeth*, in her Letter to the Lord of *Dauenord*, Admirall of *Holland*, August. 14. 1589. in these words amongst many others:

*The loue and diligence which my Lords the States haue used in this action, doth witnesse vnto vs, That the sincere affection wee haue ever borne to the vnited Provinces, and benefites bestowed vpon them, haue not bene ill employed, &c.* And a little after in the same Letter; *Moreover your zeale and affection towards, doth increase our debt towards you, the knowledgement wherof is so deeply imprinted in our heart, as we thought good by these Letters to make some part of satisfaction, the which we intreate you to impart to the whole Companie of our friends vnder your command; letting them vnderstand beside, that they may be well assured, that as heretofore we haue given sufficient testimony of our sincere affection towards their Countrey, we are now by their valour and merit more incited, to augment and increase*



crease our loue in euery part, as it becommeth a Princess, who acknowledgeth the vertue and desert of so worthy a Nation as yours; and so we will continue your very good friend, &c.

Thus this good *Queene* a worthie witnesse beyond all exception, &c.

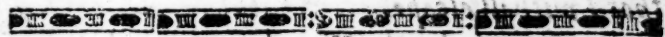
Since also God hath honored our Nation to be the principall instruments of their present libertie, and of all the happie benefits that thereby they enjoy; let vs not seeme to neglect our owne honour which depends vpon the preservation of their estate as our owne creature. And lastly, to make these motives more strong, and without which all the former and much more were nothing.

Since God hath made vs Professors of one true and reformed Religion, wherein they may challenge properly to be Defenders of the Faith, and to belong to the chiefe Defenders of the Faith as well as wee; let vs joyne together in one as brethren, and let not the malice of *Sathan*, the policie of *Antichrist*, the treason & quarrels of the *World*, the exorcismes & charmes of *Lesuites*, with any other *Spanish Court Holy-water*, divide vs, distract vs, or discourage vs; but rather obseruing all these traines wisely, and viewing the end and scope of their enterprises, let vs weaue our selues more closely together, and tie our selues inseparably in a true-louers knot, that *Alexander of Rome* may neither vntie nor cut asunder.

And for such as are contrarie minded for other sinister respects, what shew soeuer they carry, I feare they

## The Epilogue.

they wish not well to the present Church and State in either Land: wherefore I would they would follow *Salomons* direction in this place, since they sleight mine, and goe to the *Pismire*, and learne of her to be wiser, lest the issue proue them to be none of the true *Honourers of God or the King*.



### An Apologue for an Epilogue.

**T**He Lyon slept securely, whilst the Hunters were pitching Toyles round about him.

A *Pismire* perceived the danger, and stung the Lyon to wake him, with, Tandem resurges: He furiously start up, and would wreake his anger on the presumptuous *Pismire*, that durst be so bold and busie to disturbe his rest. To whom the *Pismire* cryed, My Lord, first looke about you. He did so, and spied the Snares of the Hunters; escaped, and gaue the *Pismire* thankses, saying;

Quos perdere vult *Iupiter*, hos dementat;  
Quos tueri vult, suscitatur.

Incline not my heart to any evill thing, to practise wicked workes with men that worke iniquitie, and let me not eate of their delicacies. Let the

*Psal.* 141. 3.  
6. 9. 10.

I

right

## The Epilogue.

*righteous smite me, it shall be a kindnesse: and let him reprove me, it shall be an excellent oyle, which shall not breake my head, &c.*

*Keepe me from the snare which they haue layd for me, and the grimes of the workers of iniquitie. Let the wicked fall into their owne nets, whilst that I withall escape.*

**Psal. 20. 9.** *Sauē Lord; let the King heare vs when wee call. Amen.*

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**F. I. N. I. S.**

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# THE PROJECTOR.

TEACHING A DIRECT,

Sure, and ready way to restore

the Decayes of the Church

and State both in *Honour*

and Revenue.

Delivered in a Sermon before the Judges  
in Norwich, at Summer Assises there  
holden, Anno 1620.

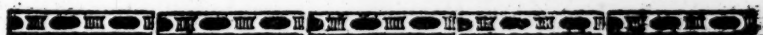
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By THOMAS SCOT Bachelor in Divinitie.

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PROV. II. 10, 11.

*When it goeth well with the righteous, the Citie rejoyceth;  
and when the wicked perish there is shouting: By the  
blessing of the upright the Citie is exalted, but it is o-  
verthrowne by the mouth of the wicked.*



M. D C. X X I I I.

# THE PROJECTOR

REACHING A DIRECT

TO THE PEOPLE OF THE CHURCH

AND A SUMMARY OF THE

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M.D.C.XXII





## To the Reader.



*Christian Reader, Sathan is subtle, and perswades vs all goes well; there needs no sharpnesse in this age; and that if any vse it, the salt humor of their braines, rather then the tainted manners of these times, provoke it. Especially this crime of customary tartnesse is like to be layd to my charge, who haue bin (as some thinke and I feele) too busie in discovering falshood and error, and haue followed Truth too neere the heeles, so haue my teeth beaten out. But whilst my tongue is left in my head; I will say with the Prophet Psalme 37. If I forget thee, O Hierusalem, let my right hand forget her cunning: If I do not remember thee, let my tongue cleaue to the roose of my mouth, if I preferre not Hierusalem aboue my chiefe ioy.*

*I must confesse I am the more earnest against these common and crying iniquities, because I my selfe was long subiected to them, and doe yet beare*

## TO THE READER.

*the scarres and cicatrices of their malice both in  
mind, body, and fame. My mind, though not naked,  
yet, by the time I wasted idely in their company,  
being disfurnished of many necessaries, for which  
I doe often blush; my body, though not altogether  
grazed, yet being older, weaker, and more subiect  
to diseases, and neerer the graue, then either my  
yeares or natue constitution would haue carried  
me so early; My fame, though not tainted, yet be-  
ing not so odoriferous, as becomes either my gene-  
rall calling as a Christian, or particular as a Mi-  
nister of Christ, a Holy and sanctified vessel of  
honour.*

Rom. 7. 13.  
24. 25.

*These considerations makes me (being deliue-  
red from the bondage, though not from the  
body of that sinne which hath done me all  
this mischiefe) more eager against the common  
and cursed corruptions of the time, and that for  
three respects.*

*First, to warne other men least they fall into the  
same snare.*

*Secondly, to binde my selfe, that the sinnes I  
haue by Gods mercy broken loose from, repesse  
not my mortall body againe.*

*Thirdly, to excite, such as haue power, to shar-  
pen the edge of Iustice against iniquity, which be-  
ginnes to grow so strong, whilst the loue of many  
waxeth*

Mat. 24. 12.

## TO THE READER.

waxeth colde, as a sodaine ruyne, without a speedie remedie, is threatned thereby to the Church and State.

Wee cry out of Popery, and there is cause; but Popery gets ground of vs whilst we want piety to withst and it; and keepe our owne ground constantly. Aaron and Hurr want care, conscience, and courage, to hold vp their owne hands, much more to hold vp the hands of Moles in the constant course of Iustice against the Amalekites, that Actvall, Magisteriall and Maiesticall kind of Prayer. Exo. 17. 12.

The corruption of manners hath broken downe our Walles, and let in that Troian Horse laden with trumperies: And for my part I feare not what they bring in so much, as I doe the In-bringers. Atheisme brings in Papisme; irreligion, superstition. All are not true Christians that are truly christened, as they may deny God, Tit. 1. 16. so may they deny Christ Iesus in their liues too.

These being the greater number are the more dangerous: otherwise, but for these, and but that we know these will take part with the worse part, we would not feare the Romane Catholikes, since certainly the number of the true Reformed Catholikes are in our Isle the greater and stronger. But when I looke on these Assistants I tremble.

# TO THE READER

First, because I know they will gladly entertain that Religion which is most glorious to the eye, promisetb most worldly advantages, and giveth most satisfaction to corrupted nature, and consisteth in the most part in externall rites.

And if Turasme should come next, they would preferre it before the Christian, as Machiavell their Master doth.

Secondly, I feare least God in judgement should suffer those thornes and nettles to pricke and sting vs; because whilst we had time, occasion, yea prouocation, and meanes to weede up these weeds, we neglected our duties, and would not doe so, but keepe them as necessary fences to the garden of God.

For these feares (if now it be not too late) I propound a remedy, Preached before, publishing now, that all may read as they canne.

It was our Saviours charge to Peter, When thou art converted, helpe to strengthen thy brethren. I had denyed Christ thine, made him thine as a peger, and zealous in preaching

Christ crucified. This is my case, Sathans but setting wakened buffet Sathan and his associates; what Edward being smitten, will not strike againe? Christ hath contemned the blowes of insulting soldiers, and in silence, yet to Peters smote

## TO THE READER.

*smooth temptation, replies sharply, Get thee be-* Mat. 16. 23.  
*hinde me Sathan.*

*If any say I rayle (as that is a common asper-  
sion cast upon all that now speake truth in sinceri-  
tie) let them know it is against Sathan that I  
rayle, though he be hid vnder the Maske of Peter  
himselfe, or any other high or holy Stalking-  
horse. Pray against these evils, lend by hand al-  
so to remoue them, according as thy place and au-  
thoritie giues thee strength; Strike not me for  
striking on thy side, and taking thy soules part a-  
gainst sinne; (so onely doe fooles & madmen)  
but pray for me as I for thee, that his grace may  
mend vs; so that we may helpe to mend others, and  
none may be so gracelesse as to shun reformation, or  
hate vs for our desires to make them better.*

Thy servant in Christ Iesus,

THOMAS SCOT.



# TO THE READER

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THOMAS SCOTT



# THE PROJECTOR.

Proverb, 14. 34.

*Justice exalteth a Nation, but sinne is a shame  
to any people.*



Here hath been much contention amongst great Wits, about the government of Commonwealthes: Some holding the best way to exalt a Nation, is to keep it vnited at home, by action abroad. To which end Scipio would haue Carthage preserved, that Rome might haue enemies. Others thinke the best way is to secure them at home, by making vniuersall peace, to which end Cato would haue Carthage destroyed, that Rome might haue no enemies.

Somethinke the best way to preserue States, is to make long leagues and confederacies, to combine Nations in marriage, to suffer the Commons to gather

*p. Scipio  
Nascica, per-  
petuo pro-  
nunciavit,  
videri sibi  
Carthaginem  
debere esse.  
Cato contra,  
Carthaginem  
non debere  
esse. Plus in  
vit. Catonis.*

gather wealth, that so they may bee in loue with their owne ease. Others thinke confederacies suspicious and dangerous on both sides; marriages rather scarrife then close wounds; and that wealth makes the people proud and vnttractable. Wherefore they thinke better that the Nobles bee curbed, and that stirring edge of honour ground off; that domestique faction be maintained, whereby the enue and emulation of great men may be busied in pulling one another downe: That Countrey-contention bee cherished, to keepe, by that meanes, the Common-stocke stirring; to vent the spleene of neighbour against neighbour, so that they shall not neede to looke out for enemies; nor haue leasure to combine themselves, and turn head against the publike Magistrate.

Amongst all these various opinions, the threads of *Politicians*, which patch vp the Comon-wealth like a beggars cloake: Salomon here (as wile I think, as any other man, especially in King-crist) lets downe his obseruation and opinion in two brice Aphorismes of State; *Iustice exalteth a Nation, but sinne is a shame to any people.*

Now I observe two *Coniunctions*, two *Separations*, and two *Oppositions*.

1. The two *Coniunctions*:

1. First, betwixt *Iustice* and *Honour*: In these words, *Iustice exalteth, or honoureth a Nation.*

2. The second, betwixt *sinne* and *shame*; in these words, *But sinne is a shame to any People.*

Now Those that God hath ioyned, let no man put asunder.

2. The

2. The two Separations are:

1. First, betwixt *Iustice* and *Shame*.
2. The second, betwixt *Shame* and *Honour*.

Now those that God hath severed, let no man ioyn together.

3. The two Oppositions are:

1. First, betwixt *Iustice* and *Sinne*.
2. The second, betwixt *Shame* and *Honour*.

Now those that God hath opposed, no man can put together, without a *Diabolicall Contract*, a *Sodomiticall mixture*, a *Sinne against Nature*.

The Orator saith, *Legibus proposita sunt supplicia* 2. De Oras. *viuis, premia virtutibus*. Here wee finde both these ends:

1. First, *vertue* and its reward; *Iustice exalteth a Nation*.

2. Secondly, *vice* and its punishment; *But sinne is a shame to any people*.

Thus as *Ianus* head (which was an embleme of *Policie*) looked both wayes, backward and forward, to prevent danger: so this Text, to the right hand and to the left. It hath an eye to *vertue*, that it fade not for lacke of encouragement; and to *vice*, that it over-spreade not all for lacke of weeding. Here we have *vertue* walking like an ancient Englishman, with an honourable traine of followers; and *vice* like a moderne Gallant, who hath travelled away his *vertue*, wit, and wealth, and returnes with a single Page, according to that approved Proverb, *Sin goeth before, and shame followes after*.

The termes are cleare enough; we all vnderstand what

what is meant by *Iustice* and *Honour*, and *Sinne* and *Shame*. *Iustice* is either *essentiall*, or *virtuall*.

*Essentiall Iustice* is God himselfe, every attribute of God being God.

*Virtuall Iustice* is a beame of that Sunne. For though it bee true, that onely divine *Iustice* of it selfe, absolutely and immediatly gilds all persons and places it reflects vpon with favour; yet it is also true, that God by *virtuall Iustice* (a sparke of the same celestiall fire) as by an instrumentall cause, is pleased to adorne and beautifie the humane Nature, yea and to accept of honour intended by man to the divine Nature: For bee that honoureth me (saith God) *I will honour*: As if God were pleased to exchange (as it were) commodities with man, and so to prize the service of man, as to returne a reward for mans worke: not (I must confesse) either out of *condignity*, or *congruities*, as if man did merit it: but out of abundant *Iustice*, since God hath out of *Mercy* promised it.

This *Iustice* then heere spoken of, is *virtuall Iustice*, the iustice of man communicated to him by Gods Spirit.

And this is either *vniversall*, or *particular*.

1. *Vniuersall Iustice* is that holinesse and sanctity, whereby we giue vnto God what belongs vnto him in our religious worship and service, as Faith, Fear, Loue, Honour, and the effects of these; which must bee performed according to the expresse letter of the Law, his will delivered in the Scripture, which is the infallible Word of truth, otherwise it

can-



cannot be iust, if it contradicts that word of God, which is the rule of truth and iustice.

*Particular Iustice* is that, whereby wee give vnto man what belongs vnto man, as fidelitie in promises and contracts, obedience to superiours, loue to inferiours, equality to all: and therefore One saith, *Iustitia est virtus adequans unum cum altero*: Iustice is a vertue which makes things iust. And Ambrose, *Iustitia est virtus qua unicuique quod suum est, tribuit, alienum non vendicat, utilitatem propriam negligit, ut communem aequalitatem custodiat*. Iustice is a vertue which giues every man his owne, claimes not that which is another mans, neglects private gaine, that it may obserue common equality. For both these our Saviour giues a rule, *Giue vnto God the things that are Gods*, there is *universall Iustice*: and vnto *Mar. 12.7* *Cesar the things that are Cesars*, there is *particular Iustice*.

Againe, Iustice is either *private*, or *publique*.

1. *Private iustice* is that which a man exerciseth at home: first, to himselfe in his own person, then to others in his familie: (for I extend private Iustice so farre.)

First, teaching himselfe with all sobriety, *declinare à malo, facere bonum*, looking into his owne inclination, censuring himselfe strictly, becomming a lawe to himselfe, restrayning his owne perverse and libidinous desires, and like a iust man, neither defrauding himselfe of that which is meete for him, nor (with too much indulgence) cockering vp his nature with more then enough. *Nimium &*

*parum*

*Arist. Eth. parum iniustitia est, propterea quod in exuperantia et lib. 5. cap. 5. defectione consistit.*

Thus the rust man eates, and drinckes, and sleeps enough to satisfie nature, but exceeds not; cloathes himselfe according to his estate in a mediocrity, both for necessity and decency; desires an estate, that hee may rather be able to releue others, then to beg reliefe, but all without excessse, according to *Agurs prayer, Pro. 30. 8. 9.*

*Eccl. 6. 2.* Hee robbes not himselfe to leaue to others, hee knowes not to whom, as the rich foole doth, *who hath no power to eate:* neither doth hee rob others for his owne private wealth, eating vp all, and not suffering the poore to eate at all: Hee robs not the whole world, and all other mens children for his owne, by deceit or violence; neither doth hee rob his owne children by excessse and prodigality. *Salust.* Hee is not *Cataline-like, alicui auidus, sui profusus;* but hee vseth the world as if hee vied it not, knowing hee is but a pilgrime, a sojourner here. Hee loues his wife, and giues her all due beneuolence; yet makes her not the head to governe all, nor the foot to be lowest of all; but as the eye in his head, the apple in his eye, the heart in his bodie, giues her all due respect and honour, which may stand with his owne honour, and not destroy both.

His children he makes as servants, obedient; his servants as children, loving; *intreating his servants as sonnes,* and so esteeming them; and commanding his sonnes as servants, and so nurturing them. If his sonne hath the inheritance, his servant hath the

Leafe;

Lease; his servant shall serue his sonne, but his son shall keepe his servant. And this is a iust man to himselfe and his at home, without which he can neuer betruly so abroad to others.

2. *Publike Iustice* is, that which hee doth exercise to others in the Common-wealth in his particular calling, as hee is a Magistrate, Minister, Lawyer, Physitian, Merchant, Mechanicke, or the like. Hee makes a conscience of his calling, and knowes hee must giue an account for the imployment of his talents; and therefore vseth himselfe in his place, not as if the end of his vocation were onely to gather wealth, and enrich himselfe and his posterity, but to doe God service, and other men good, knowing that Heathens could say, *Non solum nobis nati sumus, sed partim patrie, partim parentibus, &c.* and therefore followeth the rule given by Saint Paul to Titus, and contracted close in three Adverbs, *ut vivamus Tit. 2. 12. sobriè, iustè, piè.*

First, *sobriè*, soberly: because all iustice must begin at home, it is the rule of all, *Love thy neighbour as thy selfe*: if thou dost not loue thy selfe well first, thou canst not loue thy neighbour well at all.

Secondly, *iustè*, iustly. *Doe as thou wouldest bee done to*: for *If thou lovest not thy neighbour whom thou hast seene, how canst thou love God whom thou hast not seene?* 1 Ioh. 4. 20.

Thirdly, *piè*, godlily; for this is the summe of all, *Thou shalt love the Lord thy God with all thy heart, and thy neighbour like thy selfe: in these consists all the Law and the Prophets.*

K

Now

1 Io. 1. 8.

Now then a man, being thus sober at home in his owne deportment, iust abroad to others in publique Commerce, and religious towards God in his deuotions, is accounted by God and Man, a iust man. Not as if any absolute Iustice were in him (for that alone is Gods, and there is *none that sinnes not*) but iust in comparison of others, iust in estimation with others, iust in affection to others; iust if we measure his declensions and digressions with his common conversation, and iudge him not by any particular act, but by the generall. And thus was *Abraham, Lot, Iob, Samuel, David, Zacharie*, iust men; not absolute iust, generally iust, *sed secundum quid*, after a sort.

And when a man is thus iust, see what honour it procures him. Other men dare referre themselves and all that they haue to the censure of such, knowing his conscience is a law vnto him, & he will not transgresse against it for the world.

Gen. 13. 9.

What an honour was it for *Abraham* in the contention betwixt *Lots* servants and his, to offer *Lot* (thought he were the younger and weaker) the honour of the day, the honour of the place, the right or left hand, chuse which hee would? This was Iustice, and Iustice without partiality, without private respect; for it was in *Abrahams* power being both the elder and stronger, to haue taken which hand he would, and either to haue left *Lot* the worst part, or no part.

Gen. 14. 14  
What an honour was it againe for *Abraham*, to take armes to redeeme his cousen *Lot* from thardome?

dome? doubtlesse, he that would fight to redeeme him being taken, would haue fought to keepe him from captivity. Even iust *Abraham* will here be an assaylant. *The Iustice of the the cause is ours as it was Abrahams, if the courage were ours, as it was Abrahams.*

Nay, when *Abraham* hath overcome, see his Iustice shining more cleerely yet, protesting to the King of *Sodome*, who offered him the greatest part of the spoyle, because hee had purchased all with his sword, *I have lift vp my hand to the Lord the most high God, possessor of heaven and earth, That I will not take any thing that is thine, from a threed even to a shoe-latchet, lest thou shouldest say, I have made Abraham rich.* Gen. 14. 22

No man but God shall make *Abraham* rich, especially, none aduerse or diuerse in religion from *Abraham*, as the King of *Sodome* was. *Abraham* will haue no wealth, but what his conscience assures him is the gift of God. O Iustice to be admired, but too much out of date to be imitated, or almost beleeved! when we will most vniustly take any thing of any man, by any meanes, whereby we may by made rich. *There is no shame now amongst men, but to be poore, and honest.*

What an honour was it for *Ioseph* to bee sent for out of the prison into the presence of *Pharaoh*? to bee advanced presently to place of authority, and Made Ruler over the Land, yea over his old Master who had iustly imprisoned him? And what an honour was it for him to forget all old iniuries, and to



revenge none, and to deale so faithfully and iustly twixt the King and his subiects, that hee gaue contentment to them both? he saved the peoples liues, he gat the King their Lands. This was a *Proiector* worthy of praise. The Text saith, *hee was a goodly person, and wel-favoured*: a Favourite fit indeed for a Prince, he sought not to enrich himselfe, bur to enrich his Master, and to honour the State by his iustice, *Genes. 41.*

What an honour was it for *Iob* both to be, and to be accounted so iust, to bee revered of old and young, to be loved of the good, feared of the evill, to be eyes to the blinde, feet to the lame, a tongue to the dumbe, counsell to the simple, a Patron to the poore, a bulwarke of iustice to all? *Iob 29.*

What an honor was it to *Samuel*, that in the confident integritie of his heart, hee could say to the people, *Whose Oxe haue I taken? or whose Asse haue I taken? or whom haue I defrauded? whom haue I oppressed? or of whose hand haue I receiued any bribe to blinde mine eyes therewith, and I will restore it you?* *1 Sam. 12.* And what an honor was it to heare them ingenuously confesse and say, *Thou hast not defrauded vs, nor oppressed vs, neither hast thou taken ought of any mans hand*: So that hee might iustly reply, *The Lord is witnesse against you, and his Anoynted is witnesse this day, that yee haue not found ought in my hand*: and they answered, *He is witnesse.*

What an honour was it for *Salomon* to be visited by a Queene, to haue his wisdom and iustice in the managing, both of himselfe, his household and king-

kingdome, so magnified by a forraine testimony ?  
*Blessed be the Lord thy God which delighteth in thee,  
 to set thee on the throne of Israel: because the Lord lo-  
 ued Israel for ever, therefore made he thee King, to doe  
 iudgement and iustice,* 1 King. 10. 9.

Thus then wee see how a familie is honoured  
 by having one iust man the Master: A Citie is ho-  
 noured by having one iust man the Magistrate: A  
 Kingdome is honoured by having a iust and wise  
 King: but when all, or the greatest part of men are  
 iust in the household; and all, or the greatest part of  
 households are iust in the Citie; and all, or the grea-  
 test part of those Cities and Counties are *iust* in a  
 Kingdome: when *iustice* raignes thus vniversally,  
 then, then is that verified which *Salomon* heere af-  
 firmes, *Iustice maketh a Kingdome or Nation glorious:*  
 or *Iustice exalteth a Nation.* For as in old *Rome* all  
 the Senators seemed Kings, so here the Magistrates  
 seeme gods, resembling God in iustice, *I haue sayd  
 yee are gods:* the Ministers seem Angels, resembling  
 Angels in sanctitie and diligence: the people seeme  
 blessed spirits, living in loue, in peace, in holinesse,  
 and happinesse; and the whole Common-wealth  
 seems a heaven vpon earth full of sobrietie, iustice,  
 and godlinesse. Evill men may malice it, the Kings  
 of the earth may conspire against it, Satan and his  
 associates may vndermine it, but God protects it  
 with his arme, guides it with his Word and Spirit,  
 and guilds it with his glorious presence.

Take one example without exception for all, e-  
 ven the Raigne of that ever-memorable Queene

*Elizabeth*, within whose heart, as all royall Vertue was enshrined, and in our Raigae all true Religion and Iustice flourished, so for the confirming of this *Maxime*, after her death, this *Elogium* was engraved vpon her Tombe, by the commandement of her vnpartiall Successor: which is the more remarkable for the honour both of the living and of the dead, because Princes can hardly (with patience) heare the praises of their Predecessors, much lesse writethem, or command them to be written:

*Religion reformed, Peace well grounded, Money reduced to the true value, a Navy well furnished in readinesse, Honour at Sea restored, Rebellion extinguished, England for the space of forty and foure yeeres most wisely governed, enriched and fortified: Scotland freed from the French, France relieved, Netherlands supported, Spain aided, Ireland quieted, and the whole Globe of the Earth twice sayled round about.*

What could be more? yet all this was true, and much more. And thus were we happy. And thus we see how *Iustice exalteth a Nation*, when it giues Sinne his due punishment, and vertue his due reward: when the Countreiman dares travell safely abroad,

abroad, or sleepe at home vnder his owne Vine, without feare of theeues or enemies : when the Merchant dares trade without feare of Pirats at Sea, or Farmers and watchers at Land : when every man dares buy and sell, without feare of coozening, dares flie to the Courts of *Conscience*, without feare of vndoing ; dares plant, and plow, and sowe, and reape, and grow honettly rich, and bee knowne to be so, without feare of *Empson* and *Dudley*, or the like: when if men haue no other capitall crime, Innocence shall not bee accounted one: when all men dare serue one God after one and the self-same manner devoutly, and none dares serue him otherwise: when things are generally thus disposed, this makes a flourishing estate, this makes a Nation glorious. And thus much of the first Proposition or Aphorisme, *Iustice exalteth a Nation*. We come to the second: *But sinne is a shame to any people.*

*Peccatum est voluntas retinendi vel consequendi quod iustitia vetatur.* And here that rule holds, *Iniustitia vniversa iustitia opposita, non pars vitij est sed vniuersum vitium.* As Iustice before contained all vertues, but especially the carriage of one man to another, as the most supreme and sensible vertue; so heere all sinne is intended, but especially iniustice, as the proper and most apparant opposite to iustice: And that to let vs see, how iniustice (which is iustice mis-done corruptly, or left vndone negligently) is the cause of all sinne, and so consequently of all shame, the reward of sinne, as iustice duely executed is the cause of all vertue, and so by con-

*Aug. de 2.  
animal.*

*Arist. Eth.  
lib. 5.*

sequence of glory the reward or crowne of vertue here and hereafter.

To cleere this, looke into *Paradise*, looke into *Hell*, looke into *Heaven*, and looke vpon the *Earth* for Examples.

1. *In Paradise*, when God had made man according to his image in originall justice, and given him the law of Nature to be his guide, and to teach him how to obey God, and command the Creature, with this one easie and expresse prohibition not to eat of the fruit in the midst of the Garden, Sathan comes to the woman and like a Sophister perswades her, that if Man would eat thereof, he *should be like God, knowing both good and euill*. They were like gods before, being created the image of God; but in coveting more, they lost what they had. And observe the waies and degrees of precipitation; *Euah* that was made to obey, would needs command; for the text saith, *the Serpent perswaded her*, but shee gaue to the Man like a Mistresse, and it is sayd, *He did eat thereof*, as if he durst doe no otherwise. So private justice being infringed, it made way to publique, and the particular law being broken, the vniuersall defection followed. Before this whilst *Adam* stood in integritie of Iustice he was *naked and not ashamed*; nay, he neede not be ashamed, for he was a most glorious creature; God himselfe approues him for such, and beholding him so, pronounceth him to be good. But presently after when justice was transgressed, and the law broken, it is said,
- Gen. 2. 25. *dam stood in integritie of Iustice he was naked and not ashamed*; nay, he neede not be ashamed, for he was a most glorious creature; God himselfe approues him for such, and beholding him so, pronounceth him to be good. But presently after when justice was transgressed, and the law broken, it is said,
- Gen. 3. 7. *Their eyes were opened, and they saw that they were naked*:



*naked: They were then ashamed, and therefore made themselves aprons of fig-leaves, They were then afraid, and therefore hid themselves in the shadow of the trees. For they knew that God was just, even justice it selfe, and therefore as the sentence was gone out of his mouth, The day that thou shalt eate thereof, thou shalt dye the death, so the sword of Iustice followes to execute, and they must dye and all their posteritie: No sinne shall goe unpunished without shame: All must dye with him, since all sinned in him: And thus we see how shame followes sinne naturally, and how till man had sinned there was no shame, but now, Pudor est timor iustæ vituperationis, Shame is a feare of a iust reprehension; nay rather, Shame is a feare of a iust reiection, which man had by sinne deserved.*

2. *Looke into hell; see the sinne of Dives repayed with shame, and that according to the rule of justice Legè Talionis. He beg'd a drop of water and could not haue it, because he denyed a crumme of bread before when Lazarus beg'd it. Doubtlesse had he given a crumme, he should haue receiued a drop. There is lesse mercy shewne to him then to a dog; he could not be suffered to lap a litle water to coole his tongue: because he shewed lesse mercy to Lazarus then the dogs did, who lickt his sores with their tongues.*

3. *Looke into heaven; see Abrahams heart was charitable here, his house stood euèr open to all strangers: Abrahams bosome is enlarged there, made a haven to all commers; nay, a heaven to all beleevers.*

vers. Rich *Dives* starued *Lazarus* here, rich *Abraham* feasted *Lazarus* there. *Qui sequitur iustitiam, & facit misericordiam, inueniet vitam, iustitiam, & gloriam.* Pro. 21. 21. *The righteous* (saith our Saviour) *shall then shine forth as the Sunne, in the Kingdome of their Father.* Math. 13. 43. And those that exceed in justice here, shall exceed in glory hereafter, as one starre exceeds another in splendor.

4. *Lastly, looke upon the earth*; See *Cain* after his sinne degraded of his honor: Before, he was Lord of all, and had his name from the possession of the whole earth.

If then to be rich be glorious, who could be more glorious? for who could be more rich? he was made the Lord, King, and ruler ouer his brother *Abel*, Gen. 4. 7. *Vnto thee* (saith God) *shall his desire be, and thou shalt rule ouer him.* Thus in killing *Abel* vniustly, he played the tyrant and slew all his subiects at once, (as *Nero* would haue done, when he wisht all *Rome* one necke, that he might cut it off at a blow.) And was not this a shame for a King to be without subiects, and so with his owne hands (as it were) to depose himselfe? Nay, was it not a shame to fall so low, as from the Lord of all, to become a beggar, a rogue, a vagabond, marked out to future punishment for fore-going sinne? And yet more base, of fugitiues the most cowardly, to feare

Gen. 3. 8. (as the Psalmist saith,) *where there is no cause of feare,* to feare the winde amongst the leaues (as his father *Adam* did) nay to feare the childe vnborne, for so he saith to God, Genes. 4. 14. *It shall come to passe,*  
that

that euery one that findeth me, shall slay me. Miserable wretch! there is yet none borne to finde thee, to feare thee, and when they shall be borne, wilt thou be afraide of euery one? of euery childe? of euery weake woman? of euery one? Nay when one hath kild thee, art thou still afraide that euery one should kill thee by turnes, that euery one that findes thee should kill thee? O see the extent of hell vpon earth, where torment is endles and infinite, see the lamentable case of a sinner in despayre, who hath falne from iustice, he is afraide of God, and so of euery creature of God, afraide of euery man, of euery woman, and that successiuelly, eternally of euery leafe, of euery shaddow, of euery imagination; nay he is afraide of himselfe as *Caine* was, such as these are dead whilst they liue: what a shame was it for *Zimri* : Tim. 5. 6. a principall man in his tribe to commit sinne openly Numb. 25. and impudently in the sight of the Sunne, euen then when the rod of affliction was vpon the backe of his Nation; and when *Moses* and all *Israel* were weeping and mourning for their sinnes? And what a glory was it to *Phineas* for his zeale in the execution of iustice, to haue the perpetuall Priesthood conferred vpon him, to haue his act of iustice stiled a prayer, and to haue it not onely imputed vnto himselfe for righteousness, but to his Countrymen also: for here the plague ceased, as if killing the sinners, he had killed the sinne, and killing the sinne he had killed the punishment. As they were stayned by *Zimri*s sinne, so they were honored by *Phineas* Iustice; for Iustice exalteth a Nation, but sinne

Et stetit  
Phineas &  
placavit, vel  
placuit. So  
reads the  
vulgar.

Then stood  
vp Phineas  
and prayed.  
Pl. 106. 30.

Numb. 31.  
16. 17.

*sinne is a shame to any people.* This *Balaam* knew well when he taught *Balaack* to lay a stumbling block before the Israelites to cause them to sinne, that so shame might follow. *Revel. 2. 14.* This *Phineas* knew well, who therefore remoued the stumbling block, that Iustice being executed, the Nation might be exalted. *Psal. 106. 30.* The stumbling block here layd was *Adultery* and *Idolatrie*. The Lord therefore in his mercy keepe vs from ioyning in marriage with *Idolaters*: since we see temporall fornication brings in spirituall; and the coniunction of hearts with the bodies of such, makes *Salomon sinne*. *Bodily lust blinds the eyes of spirituall loue.*

What a shame was it for *Sampson* the Iudge of the people to fall by a woman? Yea to haue his eyes put out, and to grind in a Mill as a punishment of his sinne? The eyes of his iudgement were first put out, then the eyes of his body. He that followes lust grinds in a Mill, runnes in a round circle, beginning where he ended, and is a slaue to worse enemies then the Philistins, euen to his owne base lust, passions, and affections, and to Sathan their Captaine and Commander.

What a shame was it for *Elyes sonnes* who should haue dehorted others from sinne, to be the ring-leaders to sinne? and whilst they should haue compelled others to come in, forced them out of Gods house by their scandalous offences? And thus by their irregularitie to occasion the losse of the Arke of God, the vntimely death of their good olde father, and the ouer-hastie trauell of a passionate and affectio-

affectionate wife, who dying, named the sonne of her sorrow *Ichabod*, to witnesse, that *Glory was departed from Israel*, and *shame* was like sodainely to follow for their sinne. 1 Sam. 4.

What a shame was it for the bad sonnes of good 1 Sam. 8. *Samuel* whilst they should haue punished others for bribery, to take bribes themselues, and to set their authoritie to sale for couetousnelle? *Peccat voluntarius sciens, quando è contrario vititur scientia.* Arist lib. 8. Physic.

And to summe vp all with a supreme example of Gods Iustice in punishing mans Iniustice; what a 1 Kin. 14. 7. shame was it to *Ieroboam*, who was placed by God in a high estate, and raysted from being a servant to be a King, vngratefully to leaue that God; and whereas he should haue punished others for sinning, to draw others to sinne, by precept and example? And to be branded with a superlatiue shame, *That he was the man who made Israel to sinne?* 1 Kin. 14. 7. Yea to haue a curse denounced against him and his seed, *That he should be remoued as dung: like dung defiling the chaire of State.* O what distance is there betwixt the throne and the dung-hill? Yet they should be remoued as dung: *That dogs should eate such of them as dyed in the citie, and the fowles of the ayre such as died in the field?* Ro. 1. 32.

Lastly, take for example the wise observer of this point of State, *Salomon* himselfe, who doing iustice was honored and enriched aboue all men; but declining from iustice had *shame* following his sinne so farre, that *Siracides* one of his owne Schollers sayth of him; *Thou didst bow thy loynes to women, and* Eccl. 47. *wert* 19. 20.



were overcome by thy body, thou didst staine thy honor, and hast defiled thy posteritie, and hast brought wrath upon thy children, and felt sorrow for thy folly; so the Kingdome was devided, &c. Thus he made large experience of his owne principles, and saw truely by tryall, what he foresaw by wisedome, *That Iustice exalteth a Nation, but sinne is a shame to any people.* And thus much of the second Aphorisme, or the opposition; we come now to the application.

I make no question if now I should propound some admirable proiect, how to raise great summes of money, filling the Exchequer, and those mountaines aloft, without drayning the Country bogges below, I should be welcome to Court, and my message and person entertained with favour. Or if here I could bring word that Warres were proclaymed where wealth might be bought with blood: that the King had vndertaken the Protection of *Bohemia*, or the Prince the Conquest of *France*, so that now the old way were set wide open, to honor this Land by the sword, and the wreath of Victory were set vp with this Motto, *Vincentis dabitur*; I make no doubt the message would be welcome to all, or to the most, and perhaps not vngratefull to my selfe; yea here would be voluntaries enough euen in this Citie and Country, to make a Campe royall. But now I propound a Proiect more profitable, more gainfull, more necessarie; a warre more safe, more glorious, more honorable: I feare though the holy Ghost (the Churches Generall) bids me lift vp my voice like a Trumpet, I may haue small entertainment.

tainement of many, and amongst all scarce finde a voluntary; nay, hardly prest souldiers enough to fight these battayles of God against sinne, Sathan, the world, and the flesh.

Yet for my part since (though vnworthy) I am here set as an Officer for the present, and haue *vim admonendi*, though not *vim coercendi* in this place; I will doe what belongs vnto me, to direct you the right way, arme you to these warres, leauing the successe to God, and to the Magistrate, who beares not the sword in vaine, but must either smite with it where he findes sinne, or be smitten with it to his owne shame and dishonour.

1. *Iustice exalteth a Nation.* Here is a *Proiect* to make you rich.

2. *Sinne is a shame to any people.* Here is a warre to vndertake, an enemy to conquer, to expell, to cast out.

Such as doubt of the generall truth of these Aphorismes, notwithstanding all that hath beene said, I referre them over to reade at their leisures the 26. Chapter of *Leuiticus*, where they shall see this argument handled at large, to the clearing of euery doubt, and satisfaction of euery obiection, beyond that which the limited time of an houre will afford me roome punctually to delineate. Onely for the present I am especially to acquaint foure sorts of men with this *Proiect*, and to arme them fit for these warres; namely, 1. the *Iudge*, 2. the *Plaintife*, 3. the *Defendant*, 4. the *Witnesses*. For euery cause consists of these foure parts or parties.

1. For

## 1. For the Iudge.

Worthy and honorable Iudges, I intend not to take vpon me to instruct you as men ignorant of your duties, though my warrant would carry it, & though my Master who hath instructed you thus farre, can yet instruct you farther; and send *Salomon* to Schoole to the *Rauen*, to the *Pismire*, yea, to the Lillies of the field, as being able to teach the wisest man, by the weakest creature; onely I purpose to acquaint you with that which God hath taught me; to which end I humbly beseech you to suffer a word of Exhortation: Your good words doe well, your good workes, and good examples doe better. *Salomon the Preacher was King in Ierusalem, Eccl. 1. 1.* As therefore he gaue good charges like a Preacher, he looked that his Officers should discharge and execute his Lawes and Canons like a King. *Corpora coelestia calefaciunt, non in quantum calida, sed in quantum sunt velocis motus & luminosa.* Shine therefore as you had wont in the eyes of all, as glorious examples of grace; & first see, examine, search out truth and falshood, vice and vertue, right and wrong; for therein consisteth the glory  
 Pro. 25. 2. of a Magistrate; the aduantage of place giues you meanes to doe it, as the Sunne suryayes all things in his circuit. And then by swift motion, by swift execution, heate the coldnesse of our climate, stirre vp our zeale, ripen our late fruits, dry vp our drunken sinne, whose inuadation makes vs barren, vnfruitfull, and like water powred forth, weake to e-  
 uery good worke. *Gratio gloria umbra.* The people will

will speake as they find and feele; and either praise or disgrace, followes good or euill desert like a shadow. Therefore the shame of euill gouernment befalls the Gouvernours: For as the Iudge of the people is himselfe, (saith Siracides, cap. 10. 2.) such are his Officers: and what manner of man the Ruler of the Citie is, such are all they that dwell therein. The people are the Magistrates shadow, but much more his Officers. *Cuius est potestas, eius est actus.* Iudges therefore ought to beware, that not onely themselves be innocent, but that their *Fauorites*, (O farre be that name from a Iudge, let Verue and Iustice be onely his *Fauorites*) their shadowes, their Followers I meane, be cleane-hearted, and cleane-handed too; and euer remember, that the glory or dishonour not onely of themselves, but of the whole State lies in their hands; *For Iustice exaltes a Nation, but sinne is a shame to any people.*

Before I part from this partie, I must speake to the *Iustice of Peace*, who is an Appendix to this large patent of Iustice, though somewhat abridged of late. I desire him to receiue this plaine, but freed and wholesome admonition: First, that he be careful to binde his wife to the Peace, his children to the good behauour, that they intermeddle not with affayres of the Common-wealth vncalled, and vnsworne, lest they make the husband, the father ashamed, as they haue done many husbands, and many fathers of late in this Land.

Secondly, that he suffer not a notorious transgressor of the Law in any kinde to be a Retayner

of his, and to walke free from the censure of Iustice, vnder the shadow and protection of his Liverie.

Thirdly and lastly, since *Projectors* haue eased him in his Office, and set vp Alehouses (those schooles of mis-rule) vnder the authoritie of the broad Seale, and so left him little to doe: that he would pursue carefully, what he hath begun profitably, and binde out youths to Trades, and binde Tradesmen to their workes, that they may not (as now they doe) learne to trade to the Alehouse, and from thence to the Gallowes; but by the way take in the House of Correction. And thus much of the first person, the Iudge.

The second person is the *Plaintife*; the third person is the *Defendant*: both these we will ioine together vpon one illue, for therefore they come hither.

Here first, I wish that wranglers and malicious persons, who seeke and hunt after occasions of suit and contention, might not onely be restrained, but by seuerer censures made examples to warne others to beware of vncharitableness. As *Dauid* prayed to God, *Lord be not mercifull to them that sinne of malicious wickednesse*; so doe I to you, my Lords. Doubtlesse whilst *Dauid* prayes that God would not be mercifull to such, he intended to shew no mercie towards them himselfe: for where malice is the pursuer of the quarrell, it is pitie but iustice with seueritie should meet with the pursure.

As for all others I aduise them, that (where they can)



can) they should charitably compound their owne differences, or suffer themselues (for their owne good) to be governed by the Iustices of Peace, or their next discreetest neighbours, who are readie to doe for them without charge, what must be here done perhaps by twelue lesse sufficient men after all their expences.

But in vaine speake I to them, (hot-headed fellows as they are) I must therefore turne me to their *Pastors*, by whom perhaps they will be governed. Alas no, the Suit for the most part is betwixt him and them; he by his example learns them to wrangle, and onely in that they will be his followers. But if he be such a man as rather attends vpon the Preaching of the Gospel of Christ, then the practise of the Lawes of the Kingdom, (I meane in forbearing to commence actions) & so out of conscience will rather suffer some wrong, then right himselfe too hastily by the Law, euill men will esteeme him the lesse, and giue him the lesse; nay, they will giue him nothing, & care nothing for him. They say of such, that they are *God Almightyes fooles*, and they meane to make them their *fooles* too. Or lastly, if he be (as too often he is) a *good fellow Parson*, (as they style him) that is, a *Flie in euery cup*, a *Flea in euery companie*, skipping from the pot to the Pulpit: then out of base fellowship and familiaritie with him in sinne, they worthily contemne him. He may leade them perhaps to the Alehouse, there to drinke themselves friends, and then foes againe when they are drunke or sober, but from the alehouse he will not, & from contentiō he cannot otherwise lead them;

having shamed and stayned, and dishonored the dignitie of his *Priesthood*, and so worthily lost all respect and reverence due to his person and calling. Therefore (hopelesse here of remedy for this mischief) I must turne me to their learned *Counsell* at law, by whose advise perhaps they will be ruled; for these stand both for the Plaintiffe and Defendant, and the acts and words of the one are taken for the acts and words of the other.

You learned Gentlemen are the eldest sonnes of the Law, the profest followers and seruants of Iustice. Is it not therefore a shame that in this *Country* where you most abound, most futes abound, as if you bred diseases, and did not take care to cure them? Giue me leaue, I beseech you, all free and generous minds amongst you, to scoure off the rust which canker fyers your noble profession, that so no spots may be seene to blemish your honors; *where the guiltie meets reprehension, there the vertuous meet commendation*: The fall of the one, is the raising of the other. The good mount vp with *Iustice*, the bad sinke downe with *Shame*.

I know *the workeman is worthy of his hire*, I know what an honorable age, a well spent youth deserues to haue. But is not this a shame (I appeale to the best of you) that a man should sell himselfe for a Fee (as *Achab sold himselfe to worke wickednesse*) or let himselfe out for an houre or two to bouldster out an vniust action, and to outface a iust action, and that for a person that is knowne to be malicious, against a widdow, or an orphane, or a poore simple man, at least assuredly against an innocent? Nay, is it not a shame to be seene to haue a hand in such causes,

much more to giue counsell and countenance to such persons for the aduantage of such causes? to vse all art, and skill, & authoritie, to peruert iudgement, to seduce the Iury, to preiudice & confound the true witnelle, and to direct and animate the false: as if God had giuen vs all those talents of Eloquence, learning, iudgement, memory, fauour, credit, authoritie, wealth, and wit, onely to doe wrong? O! I beseech you. since *Iustice* makes you so great, as you rise to build the greatest families of this Land, lay a lawfull foundation vpon good ground, that it may not totter as soone as you are dead, and rot before your bodies be rotten. Let not an ill-gotten *wedge* be found in your coffers, to corrupt and consume all the rest. O gather not your Oakes to build your houses vpon that day which God hath set apart for himselfe. For if *sick-gatherers* were punished who wrought to supplie their necessities, and *Manna* (Angels food, a Sacrament of Christ) might not be gathered on that day; then how shall they escape; nay, how shall they be punished; (for escape they shall not) who neglect Gods seruice, who neglect the workes of Iustice, charity, and piety, to themselues, to their neighbours, and to God, and make a couenant; yea sell themselues that day to do vniustly, vncharitably, & impiously, to defend vniust causes, to oppose charitable actions, to ouerthrow pious workes, and to gather wealth for the maintnenace of ryot, excelsse, and all manner of sin? It was once a questiō indeed, amongst the *Pharisees*, whether it were lawfull to do good on the *Sabbath* day or no: but I thought till now, that to doe euill vpon any day, especially vpon this

Leuit. 26.

34. 35.

day, had beene without question vnlawfull. But if it be now questionable with any, learne to ouerrule it with a booke-case in the Scripture, the Law of God. And for praetise in the lawes of the Land, take the reuerend Iudges for a president, and be sonnes worthy of such fathers, who (being moued by the weake oratory of simple man, but the powerfull operation of Gods holy Spirit,) haue left an old corrupt custome, submitted themselues to the holy ordinance of God, and forborne to trauell vpon that day, because they would doe iustice, and not rob God, whilst they were seruing *Caesar*: for they knew well, *That Iustice exalteth a Nation, but sinne is a shame to any people.*

And thus much for the second and third person, the *Plainiffe* and *Defendant*, and their learned counsel at Law.

The fourth person required necessarily in euery ordinary judgement, is the witnesse. And this is not onely he which is brought in by *Sub-pena* in some speciall action, but euery Iury-man, euery Officer, who ought to informe the Court of truth, and to present such crimes as are within the compasse of their inquirie.

These would be looked after, my Lords; for these are the principall cause that iustice is not executed: whilst for feare or fauour, or some other sinister respect, they conceale what they know, or are packt and made aforehand fit for the matter. And I haue heard some of the wisest sort say, that if your Honors would be pleased to take an exact roule and accompt of such presentments as are brought and found

found before you this Assises, and review it againe at your returne the next Assises, and so continue it by a settled course, you should find some *Lacks* faulty, & some cogges missing, whereby the wheele of Iustice is hindred in his circular course: yea doubles, you should find some saints names wiped out of the Calender, which you had set there perhaps in red Letters.

And now worthy Countrymen, I turn me to you; Consider I beseech you these 3 things aduisedly :

1. First the danger of lying, much more of swearing falsely, whilst thereby you offend against 4. persons.

1. First against your owne conscience, which you wound; & though now you be not sensible of the sore, it will fester, and you shall then feele it most when there will be found no plaister to cure it. 2. Secondly, you offend against the innocent, whom you haue hurt and overthrowne. 3. Thirdly, you offend against the Iudge, whom you mislead to do iniustice. 4. Fourthly, you offend against God, whom you contemne, taking his blessed Name in vaine, and he hath sworne, and will performe it, (for he cannot lye, much lesse forswear himselfe) that *He will not hold you guiltlesse.*

Exod. 20.

2. Secondly, consider the danger of concealing sinne: although you thinke it nothing; but a cast of your office, a curtesie, a fauour, that you may doe a friend in a corner vnscene and vnshent: yet assure your selues whilst you palliate sin, you take vpon you the sin committed; and whatsoeuer after the party may commit for lack of censure or due punishment, it is your sin aswell as his; though he be the



lawles father, yet you must answer for the Bastard,  
 3. Thirdly and lastly, consider the dignitie of  
 your imployment, and the honour or shame which  
 succeeds it. What a dignitie is it to be eyes & eares  
 to these great Officers? Nay, to be (as it were) ioy-  
 ned in commission with them to punish sinne, to  
 execute iustice? As therefore you thinke it a shame  
 in any of them, where you see, or doe but suspect  
 an vniust commiuece at sinne: so call home your  
 thoughts, and consider, if among a few triuiall  
 matters you will be found faultie, how they may  
 be held excused, if amongst a multitude of seue-  
 rall cases their iudgements or affections be intan-  
 gled by some particular. And since all crimes in the  
 Country are in your owne hands to present to pu-  
 nishment, blame your selues if you be ouer-cum-  
 bred with offenders. Destroy idlenesse, and destroy  
 all other vices; for *all vices like vermine breed in that  
 burrow*. But if you neglect this, being sloathfull &  
 idle your selues, and euery one shifting off the  
 worke from his owne shoulders, posting it from  
 one to another, (as men rather desirous to pleasure  
 an euill neighbour, then to benefite the Common-  
 wealth) assure your selues, these vicious persons  
 shall be left to corrupt your children with their  
 wicked conuersations; and so in time not onely to  
 destroy and waste your priuate estates, but to in-  
 danger the whole estate of the Common-wealth;  
 and vndermine it with vice, as it is reported of a  
 great Cittie ouerthrowne by Conies, and the like  
 Vermine, suffered to digge and harbour vnder the  
 walles and houses thereof. *For Iustice exalteth a  
 Nation, but shame is a shame to any people.* And

And thus much of the last person, the Witnesse. But now left all the rest that heare me this day, should thinke the matter nothing concernes them, who are neither Iudges, nor Plaintifes, nor Defendants, nor witnelles, I must before I conclude, say something to all in generall.

To all therefore in generall I giue these two obseruations: you haue heard how *Iustice exalteth a Nation*, & how *sin is a shame to any people*: I pray therefore collect your spirits, call home your thoughts, & make serious & diligent inquirie of these 2 particulars: 1. First, inquire and consider whether this Nation of ours stands now in as honorable termes with other Nations in the eye of the world, as it had wont: if you find it doth continue the wonted reputation, then iudge our iustice remaines; but if you find it begin to stinke in the nostrils of forraigne nations, then conclude certainly that our sin abounds.

2. Secondly, begin at the other end, and consider if there bee any great sinnes practised in the Land, and left unpunished; such as are blasphemy, the prophanation of the Lords day, drunkenesse, murther, and the like; or some crying sinnes committed with an high hand, as if they were vertues; such as are Vsurie, Extortion, Bribery, Oppression, and all manner of like corruptions: Sigh, and pray, and weepe, and shew your selues no partners in the *sinne*, but sorrowfull for the *shame*, that followeth. But if vpon examination you finde this Nation cleare of those crimes, or that *iustice* is duely executed vpon the committers  
of

of such crimes, then conclude vs a glorious people. For *Iustice* and *Honour* haue relation each to other, and so hath *Sinne* and *Shame*: if we be *iust*, wee are *glorious*; if we be *glorious*, we are *iust*: If we be *sinfull*, we are *shamefull*; if we be *shamefull*, we are *sinful*.

The poorest and simplest man that is may thus iudge of himselfe, and so prevent the iudge of all the world, that he be not iudged. Nay, thus in execution of iustice vpon himselfe, he may helpe forward to aduance the glory of a State. But if (being no publike person) he cannot by *Iustice exalt a Nation*, yet by abstaining from sinne, he may be one of the ten to preserue a people from *Shame*, as *Lot* had done *Sodome*, if there could haue been found nine more iust like himselfe in that Cittie. For euery inhabitant is either an *Achan* to shame the place in which he dwels with sinne, and to draw a generall curse vpon it, or els a *Lot* to saue it from destruction; like that poore man in *Ecclesiastes* mentioned by *Salomon*, who with his iustice and wisdom delivered the Cittie from the extremitie it stood in. And therefore whatsoeuer thou art, be sober in thy selfe, in thy apparell, meate, drinke, desires; be iust to thy selfe, & to thy household: gouerne thy wife, chastise thy childe, cherish thy seruant. Looke then abroad, defraude not others for thine owne aduantage; sell not heaven for earth. Thinke when thou art weighing of commodities, thou art weighing of thy soule; the scale of Iustice is in thy hand, and if thou addest to thy *sinne for gaine*, thou addest to thy *shame for losse*. Thinke when thou art

mea-

Gen. 18.

Iosu. 7.

Eccl. 9.

measuring thy wares, that thou art measuring thy *Mat. 7. 2.*  
 Iustice, and so thy glory. It is in thy hand to make  
 the longitude and latitude thereof as thou pleasest:  
*For as thou measurest, it shall bee measured to thee a- Mat. 7. 12.*  
 gaine. And therefore doe as thou wouldst be done  
 to. *Ab alio expectes, quod alteri feceris.* Seneca.

You haue heard, in the beginning, of two mari-  
 ages, or coniunctions in this text of Scripture: the  
 first, betwixt *Iustice* and *Honour*; the second, betwixt  
*Sinne* and *Shame*; and how we must not *sever what*  
*God hath ioyned together.*

Where therefore we finde *vertue*, let vs give her  
 the due reward, *honour* and *reverence*, or *honour* and  
*maintenance.*

But haue we done thus? haue we been thus iust?  
 alas no: for then when offices either in the Church  
 or Common-wealth were voyd, it would bee as  
 hard a matter to finde iust and vertuous men to sup-  
 ply them, as now it is hard for worthy men to finde  
 imployment, except they buy it from the vn-  
 worthy.

The second marriage is betwixt *Sinne* and *Shame*:  
 where therefore we finde *Sinne* in whatsoever per-  
 son, high or low, rich or poore, let vs send his wife  
*Shame* to beare him company; for better trouble  
 one house then more.

But haue we done thus? haue we beene thus iust  
 to giue every *sinne* his proper *shame*? haue not, ma-  
 ny husbands amongst vs lost their prerogatiues  
 with *Adam*, and suffered their wives to over-rule  
 them without shame? Hath not *Evab* ioyned with  
 Satan

Satan against God to make her husband great? And hath not *Jezebel* painted, and whored, and plotted, and witched, and waded through blood to her own wilfull ends, and without all shame? Hath not *Noah* discovered his nakednes, and *Lot* committed incest, in their drunken fits? Hath not the sonnes of *Ely* made merchandize of sacred things? And the sonnes of *Samuel* sold Iustice and iudgement? and both exceeded in evill, as their fathers in good, and all without shame? Nay, hath not *Gehezi* so traded in bribes, that hee goes brauer then his master, and all without shame? I haue no presidents in the Scripture to expostulate further with this *forward generation*. Some sinnes which wee practise are too abhord to find matches, and therefore I must speak plainly.

Are men ashamed to resemble women, both in their apparell, and in their effeminate fooleries? or are women ashamed to bee like men in their cloathes, or in their debosh swaggering and most ruffian-like carriage? Nay, is either sexe ashamed thus acoutred, to confront the Pulpit, which should better instruct them, or out-face the bench of Iustice, which should shame and correct them for these abominations? Is any man ashamed to be an vsurer, or an oppressor? Nay, is it not rather a shame that onely for lacke of money and meanes, not for lack of good will, we are not all such? Is any man ashamed to be sacrilegious? Nay, is there any other sacrilege knowne, but onely to steale a booke, or a Surplice, or the like, out of a Church?

For



For spirituall Livings impropriated, and Simoniacall Marts iustified, these are warranted with double Vouchers, And Prescriptions below, and Prohibitions about, sweepe all away from the Clergy, by sleight or by force, and so *muzzle the poore labouring Oxe, as they make an Asse of him.* Is any man ashamed to force men first to drinke drunke, and then by consequence to blaspheme, *as the Sodomites would haue forced the Angels to sinne?* Briefly, there is no act that I know whereof to be ashamed, but this that I commit in telling men so plainly of their sinnes: for this perhaps may be censured by some, but by none I hope that can tell how to censure themselves.

But all this while having spoken of *sinne*, we haue mentioned *shame*, as a condigne punishment following it, when now with vs, *shame* is of so sleight account, that did not *paine* follow vnlawfull *pleasure*, few or none would abstaine from any sinne for any shame. Indeed *shame* had went to bee such a punishment, as all other punishments were vayed vnder it, contained in it, and exprest by it, as the *specials* by their *genus*.

So wee reade *Iudges* 18. 7. that the men of *Lazish* were lazie, and carelesse, and secure in sinne, because *there was no Magistrate to put them to shame*; that is, to punish them. And *shame* in noble mindes did so worke, as *David* rather chose to fall into the hands of *God*, then to fly with *shame* and dishonour before men; yea *Saul* himselfe, when his kingdom was rent from him, desired *Samuel*, yet

1 Sam. 15.  
30.

to honour him before the people; though hee lost his Crowne, he cared not so much for that.

This was then a sensible part, but now we are insensible of shame and dishonour; and being past shame, & past grace, there is no hope of cure, where there appeares so much dead flesh in the heart.

As we had two *consunctions*, so had we two *separations* in this text; and as wee must not sever what God hath ioyned, so we must not ioyne what God hath separated.

God hath severed *Iustice* and *Shame*, and *Sin* and *Honor*: doe we keepe them thus severed? O no! we haue found a way to make a nullity of this marriage betwixt *Iustice* and *Honor*; and we haue married *Iustice* to *Shame*, and *Sinne* to *Honor*.

For is it not a shame to be sober, and iust, and religious? and if we say, he is a sober man, is it not vnderstood, as if wee called him a rude, melancholy, and vsociable dolt? If we say, he is a iust man like *Iob*, is it not intended, as if we had sayd, He is a simple silly fellow, vnfit to deale in the world? And if we say, He is a holy sanctified person; is it not as much as hee had called him a *Recluse* or a *Puritan*? As if fooles, and mad-men, and Schismaticks, were only holy, and to be a *Christian* were nothing but to be an *Epicure*.

Againe, haue we not married *Sin* and *Honor* together? Consider if *Honor* be not to be bought and sold; Nay, consider if all honourable offices either in Church or Common-wealth be not exposed to sale, and set vpon the Market-hill with this word of *Indas* in their mouthes, *Quid dabitis?* what will you

you giue me? what will you giue me, and you shall be a knight, a Lord, an Earle? what will you giue me, and you shall be a Iustice of peace, a Serieant, a Iudge? Nay, what will you giue me, & you shall be a Parson, a Deane, a Bishop? This I thinke is sin: for the Law (if the Law which is the rule of Iustice, be iust) cals it sinne, cals it bribery, corruption, Simony, abomination, though our practice cals it wisdome, policy, and Iustice. Yet how hard is honour got without this hooke? and what preferment need that man despaire of, who hath this baite, and knowes how to lay it? And must not the buyer sell? I appeale to your owne consciences, whether it were not iniustice to deny him that liberty.

Lastly, as we had before two *marriages*, and two *separations*; so wee haue in this text two *oppositions*: The first, betwixt *iustice* and *sinne*: The second, betwixt *shame* and *honor*, as betwixt light and darknes, truth and fallshood, white and black, God and Satan, hell and heaven. It were a shame therefore to ioyne those things together which God hath opposed in Nature. If *Iustice* therefore should make *sinne* either a wife, or a childe, or a friend, or a servant, or a favourite and companion at bed, or at board, or on the bench; this could not be done without a *Diabolicall contract*, a *Sodomiticall mixture*, a sin against Nature. Therefore let *Iustice* make *sinne* a slaue, a drudge, a prisoner: for if he waxe familiar once, he will rule and raigne over thee, and thou shalt not be master at home, no nor in thine owne house; nay, not in thine owne heart.

*I haue put enmity* (saith God to Satan) *betwixt thee* Gen. 3.

and

and the woman, and betwixt her seed and thy seed: This enmity must continue. *Hee shall breake thy head, and thou shalt bruise his heele.* The best men may haue their heels bruised and trodden on by Satan, sometime be overtaken by sin: (Even holy *David* tooke a nap, holy *Paul* himselfe felt a sting in the flesh, vain-glory began to puffe him vp, out of the consideration of his knowledge, zeale, labour, and heavenly revelations; the messenger of Satan was sent to buffet him to humility.) But let not Satan break our heads, no not with oyle; with applauses, with glibbe and smooth sins, sins like vertues; Much lesse let him blind our eyes with gifts; for that's the way to break our heads indeed, when wee cannot see to defend our selues; Nay to breake our necks too from the chaire of *Moses*, with poore, old, weake, blinde decrepit *Ely*.

To conclude all, this Nation of ours at this day, our sins all the Nations of the world, even in their proper sins, for which they have been infamous: We out-drab the *Italian*, out-drink the *Dutch*, out-braue the *Frenchman*, out-brag the *Spaniard*. Surely, as we out-act these in sin, we must out-suffer them in shame; & is it not a shame we should do so? we that know so much more then they do? we that liue in the cleere light of the Gospell? we that go every day to Church to heare Sermons, with Bibles in our hands, vnder our armes, in our pockets: when they heare no Sermons perhaps but once a quarter, perhaps but once a yeer, & that at Lent; a Lenten Sermon, a Leaden Sermon, a Latin Sermon: and for the bible they know not a word of what is within it?

Why

Why *shame* belongs to Bastards, *sinne* is a note of bastardie; for by sinne we are Sathans children. *You are of your Father the Diuel*, (saith our Sauour) *for his Works doe you*. *Shame* followes *sinne*; it is all the inheritance that Sathan giues his children (except paine) as an increase to the portion. *Honour* belong to Legittimates: such succeed their Fathers in the badges and cognizances of honor, as in vertue and worth. *Iustice* is a note we are Gods children, it is his character, his stampe, his seale, his impresse, his image, and shewes that we are begotten to good works by the Grace of his holy Spirit: the inheritance is glory here, an earnest of greater glory hereafter with the Lord. Of his infinite mercy grant vnto vs for his Sonnes sake Christ Iesus. *Our Iustice, our Righteousnesse, our Sacrifice for sinne, our Preseruer, Redeemer, and Sauour from shame*: To whom with the Father and the Holy Ghost bee all honour and glory giuen and alcribed by vs, and by euery other Creature that he hath made for his glory, this present

time and for euermore:

*Amen.*

**M**

**A Prayer**



221  
A Prayer for the whole state of the Realme.

(The prayer of the whole state of the Realme)

**O** Lord, thou hast made all things for thine own glory to manifest thy power, thy wisdom, beautie, loue, justice and holinesse: and amongst all these things, thou hast made man after thine Image, enduing him with originall power, wisdom, beautie, loue, justice, and holinesse. And that he might not onely haue, but exercise these vertues, thou madest this inferiour world for him, and didst subject a world of Creatures to his rule and government, so that he seemed a God vpon earth, hauing so free, so large, so ample a command ouer his fellow Creatures. Hee was naked and not ashamed, for being framed by so perfect a workeman, and formed after thy Image, the Image of perfection, he knew that there was nothing within him, or without him, whereof he need be ashamed, but much whereof to glory and reioice. The more he sawe and contemplated himselfe, the more cause he saw there was to loue himselfe, for being like thee, and to loue thee for so making him. This Satan saw with enuie, and it was another hell for him to see it: and (hating thee and all things for thee) hee seduced man with pride and ambition, causing him not to rest satisfied with what thou hadst giuen him, but to desire all things which thou hadst made onely for thy selfe. And thus vainely and foolishly to neglect the rule of himselfe and the inferiour Creatures in Iustice, (contrarie to thy command) and to affect the tree  
of

## A Prayer.

of knowledge of good and euill which thou hadst  
onely forbidden him. By this meanes (O Lord)  
seeking more then he should, he lost what he had;  
and labouring indirectly to be equall to thee, he de-  
faced thine Image, and whosoever was within him  
like vnto thee; So that his wisdom became foo-  
lish subtiltie; his beautie, painted vglinesse; his love  
lustfull vncharitablenesse; his justice, extreame in-  
jurie and vnrightheousnesse; his holinesse either Ido-  
latrie or prophannesse; and the whole man a living  
ghost, a golden Sepulchre. And now as before, thou  
didst, cast Satan out of Heauen for pride (where no  
uncleane thing can stay or enter) so didst thou eject  
man out of *Paradise*, without hope of other inheri-  
tance (for him and all his wretched posteritie) then  
hell which hee had deserued and wee to him. But  
herein appeared thy exceeding & superabundant  
loue, not only pardoning this sin of his & ours, but  
in sending thy Son into the world to die for vs, to sal-  
tisfie thy justice, & to purchase for vs a neerer, & sur-  
rer conjunction to thee, then that which we had be-  
fore, & lost, even a coniunction betwixt thy loue and  
our faith, which the gates of hell cannot preuaile  
against. And that Sathans enuie might be more ex-  
asperated (as a punishment vnto himselfe, a glory  
vnto thee) that which he intended for our curse thou  
hast turned to our crowne, and wee are truly in a  
way to become like thee, yea to be vnited to thee.  
So that as if thou hadst made all things for man, we  
haue interest in all things, in thee and all; and thus  
are truly, what Sathan falsely told vs, wee should  
be, become as Gods knowing good and euill; the euill

## A Prayer.

by present experience and fruition, the *goal* in future hope and expectation.

And that we might not faint in this our wearie pilgrimage, thou hast breathed thy *Spirit* into vs, and given him to be our comforter, who *daily* assisteth our prayers, our meditations, our deuotions, teaching vs to call thee Father, and leading vs into euery truth; *daily* resisting for vs our profest enemy Sathan, giving vs wisdom to discover his treacherie, and discern him for an aduersarie; *daily* renueth in vs thine image, conforming vs by degrees to the rules of thy Law; making vs wise, and beautifull, and loving, and iust, and holy in part, by inspiration, instruction, and affliction; by the humble and patient sufferance of worldly wisdom to beguile and floute vs, of corporall beautie to contemne and deface vs, of carnall loue to reiect and scorne vs, of politike iustice to persecute and martyre vs, of superstitious and Idolatrous holinesse to shun and abhorre vs, of deuillish Atheisme to deride and abuse vs: whilst we know and rest assured, that thou, who workest all things for the best for thine elect, thy poore distressed and dispersed little flocke, beholdest all this, and laughest to scorne the foolish imaginations of mans heart, and in the meane time securest vs of thy loue by infallible testimonies, and teachest vs in euery estate to be contented: knowing, that thou who orderest all things according to thine owne good will and pleasure, and takest care for Lillies to clothe them, for Ravens to feed

## A Prayer.

feed them, for Sparrowes to house them, that makest an Arke for preservation of fowles and beasts and creeping things, that numbrest the haire of our heads, and wilt not loose one of them, wilt much lesse loose one of vs, or let Satans snatch vs out of thy hand, whom thou hast made with such care, and purchased at so deere a rate, but wilt at thy good time cause all things worke together for our best. So that we are perswaded, *Neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separte us from thy loue, which is in Christ Iesus our Lord.* In assurance of which loue, we commend vnto thee not onely our selues, but all that haue written their names vpon the crosse of thy Sonne, especially our Souereigne *the King of great Brittain*, whom thou hast honoured with the stile of *Defender of the Faith*, and to this end made *Antichrist* (like *Balaam* and *Caiphas*) prophetic his own ouerthrow, in conferring that title. O Lord, as thou hast honoured him with it, and enabled him towards the performing of that duty more then others, *annoynting him with the oyle of Science about his fellowes*, so inflame his heart with true zeale and courage, and strengthen his hand with true constancy, that he may still appeare worthy of it in the eyes of all men.

Blesse the Prince, and remember where he is, in a wilderness of temptations, as thine own Sonne was, from whence none but thy diuine hand can bring

## A Prayer.

1. COR. 1.  
27.

bring him off safe. Let it be thy glory by *babes* and *sucklings* to confound those mighty *Potemates*; and the more Superstition and Idolatry he beholds, the more let him abhorre it; and now calling to minde the truth which hee hath heard, and wisely conferring all things together; so worke, that his constancy may shew, it is onely ignorance that holds them in Idolatry, and that our *Princes* are too learned, and religious for their *Priests* to subuert. Keepe him (O Lord) safe for us, and returne him, in thy good time, safe to us, and hasten that time, O Lord, we beseech thee, thereby to free our panting hearts from feare.

Job 1.

Blesse the King and Queene of *Bphemia*, and and their royal Issues restore to them what they haue lost, what Satan and his associates, the *Sabeans* and *Chaldeans*, or men more cursed and cruell, haue taken away from them; and as thou didst make the latter end of *Job* more happy then his beginning, so verifie it in these thy seruants, that their example may be brought as a president in future ages to proue, that truth by experience which the *Psalmist* wils vs to obserue in the course of our pilgrimage. Marks the perfect man, and behold the upright, for the after end of that man is peace.

Psal. 37. 37

Blesse the Nobility, & teach the to know wherein true Nobility consisteth, and then to doe as they know. Blesse those Councillors that counsell for thy truth, If *Achitophell* be in *Dauids* Court, giue *Dauid* grace to know his Oracle & shine asunder, and bring his wicked councill vpon his owne wretched

gaill

E M



## *A Prayer.*

wretched pate, for the ruine of himsele and his house. Giue him no wisdom to set his house in order, who would disorder thine. Regard not him and his State, who would with subtiltie ouerthrow that State which thou hast guarded for thy selfe so long.

Blesse the *Clergie*, those laborers that labour for thee; open their mouthes yet wider, fill their hearts ye: fuller of spirit, euen with thy Spirit: discouer *Doeg*, and *Demas*, & *Diotrephes*, and thrust them out of thy fold, & let the world know they are wolues. 3. Ioh 9.

Blesse the *Magistracie*, teach the only to command what thou commandest; at least teach them euen for Conscience sake, to doe and command nothing against thy command, which thou wouldest not haue done.

Blesse the *People*, and teach them to obey for conscience sake; and withall wisely to know where, and how it is better to obey thee then man. A<sup>c</sup>t 4. 10.

Blesse the whole State with vnitie, and continue veritie amongst them, and restore to them that prosperitie which their sinnes haue pronoked thee to take away, and which stands at the dore ready to depart, except their repentance calles it backe. Turne thy face towads them, and turne their hearts towards thee, and turne the expectation and endeavour of their enemies and thine to shame, folly and confusion, *That the Heathen may not say, Where is now their God?* Psal 79. 10.

**FINIS.**

1947-48

(The following  
 show that state which shall qualify for the  
 his and the state to be a solid and a better one  
 order, which would indeed be a great  
 honor. On this no wisdom to let his house  
 standing for the time of trouble and his

The following is a list of the names of the persons who have been appointed to the various offices of the County of New York, for the year 1881, by the Board of Supervisors, at their annual meeting, held on the 1st day of January, 1881.

1910

10-11-1941

1000, 1100, 1200, 1300, 1400, 1500, 1600, 1700, 1800, 1900, 2000, 2100, 2200, 2300, 2400, 2500, 2600, 2700, 2800, 2900, 3000, 3100, 3200, 3300, 3400, 3500, 3600, 3700, 3800, 3900, 4000, 4100, 4200, 4300, 4400, 4500, 4600, 4700, 4800, 4900, 5000, 5100, 5200, 5300, 5400, 5500, 5600, 5700, 5800, 5900, 6000, 6100, 6200, 6300, 6400, 6500, 6600, 6700, 6800, 6900, 7000, 7100, 7200, 7300, 7400, 7500, 7600, 7700, 7800, 7900, 8000, 8100, 8200, 8300, 8400, 8500, 8600, 8700, 8800, 8900, 9000, 9100, 9200, 9300, 9400, 9500, 9600, 9700, 9800, 9900, 10000, 10100, 10200, 10300, 10400, 10500, 10600, 10700, 10800, 10900, 11000, 11100, 11200, 11300, 11400, 11500, 11600, 11700, 11800, 11900, 12000, 12100, 12200, 12300, 12400, 12500, 12600, 12700, 12800, 12900, 13000, 13100, 13200, 13300, 13400, 13500, 13600, 13700, 13800, 13900, 14000, 14100, 14200, 14300, 14400, 14500, 14600, 14700, 14800, 14900, 15000, 15100, 15200, 15300, 15400, 15500, 15600, 15700, 15800, 15900, 16000, 16100, 16200, 16300, 16400, 16500, 16600, 16700, 16800, 16900, 17000, 17100, 17200, 17300, 17400, 17500, 17600, 17700, 17800, 17900, 18000, 18100, 18200, 18300, 18400, 18500, 18600, 18700, 18800, 18900, 19000, 19100, 19200, 19300, 19400, 19500, 19600, 19700, 19800, 19900, 20000, 20100, 20200, 20300, 20400, 20500, 20600, 20700, 20800, 20900, 21000, 21100, 21200, 21300, 21400, 21500, 21600, 21700, 21800, 21900, 22000, 22100, 22200, 22300, 22400, 22500, 22600, 22700, 22800, 22900, 23000, 23100, 23200, 23300, 23400, 23500, 23600, 23700, 23800, 23900, 24000, 24100, 24200, 24300, 24400, 24500, 24600, 24700, 24800, 24900, 25000, 25100, 25200, 25300, 25400, 25500, 25600, 25700, 25800, 25900, 26000, 26100, 26200, 26300, 26400, 26500, 26600, 26700, 26800, 26900, 27000, 27100, 27200, 27300, 27400, 27500, 27600, 27700, 27800, 27900, 28000, 28100, 28200, 28300, 28400, 28500, 28600, 28700, 28800, 28900, 29000, 29100, 29200, 29300, 29400, 29500, 29600, 29700, 29800, 29900, 30000, 30100, 30200, 30300, 30400, 30500, 30600, 30700, 30800, 30900, 31000, 31100, 31200, 31300, 31400, 31500, 31600, 31700, 31800, 31900, 32000, 32100, 32200, 32300, 32400, 32500, 32600, 32700, 32800, 32900, 33000, 33100, 33200, 33300, 33400, 33500, 33600, 33700, 33800, 33900, 34000, 34100, 34200, 34300, 34400, 34500, 34600, 34700, 34800, 34900, 35000, 35100, 35200, 35300, 35400, 35500, 35600, 35700, 35800, 35900, 36000, 36100, 36200, 36300, 36400, 36500, 36600, 36700, 36800, 36900, 37000, 37100, 37200, 37300, 37400, 37500, 37600, 37700, 37800, 37900, 38000, 38100, 38200, 38300, 38400, 38500, 38600, 38700, 38800, 38900, 39000, 39100, 39200, 39300, 39400, 39500, 39600, 39700, 39800, 39900, 40000, 40100, 40200, 40300, 40400, 40500, 40600, 40700, 40800, 40900, 41000, 41100, 41200, 41300, 41400, 41500, 41600, 41700, 41800, 41900, 42000, 42100, 42200, 42300, 42400, 42500, 42600, 42700, 42800, 42900, 43000, 43100, 43200, 43300, 43400, 43500, 43600, 43700, 43800, 43900, 44000, 44100, 44200, 44300, 44400, 44500, 44600, 44700, 44800, 44900, 45000, 45100, 45200, 45300, 45400, 45500, 45600, 45700, 45800, 45900, 46000, 46100, 46200, 46300, 46400, 46500, 46600, 46700, 46800, 46900, 47000, 47100, 47200, 47300, 47400, 47500, 47600, 47700, 47800, 47900, 48000, 48100, 48200, 48300, 48400, 48500, 48600, 48700, 48800, 48900, 49000, 49100, 49200, 49300, 49400, 49500, 49600, 49700, 49800, 49900, 50000, 50100, 50200, 50300, 50400, 50500, 50600, 50700, 50800, 50900, 51000, 51100, 51200, 51300, 51400, 51500, 51600, 51700, 51800, 51900, 52000, 52100, 52200, 52300, 52400, 52500, 52600, 52700, 52800, 52900, 53000, 53100, 53200, 53300, 53400, 53500, 53600, 53700, 53800, 53900, 54000, 54100, 54200, 54300, 54400, 54500, 54600, 54700, 54800, 54900, 55000, 55100, 55200, 55300, 55400, 55500, 55600, 55700, 55800, 55900, 56000, 56100, 56200, 56300, 56400, 56500, 56600, 56700, 56800, 56900, 57000, 57100, 57200, 57300, 57400, 57500, 57600, 57700, 57800, 57900, 58000, 58100, 58200, 58300, 58400, 58500, 58600, 58700, 58800, 58900, 59000, 59100, 59200, 59300, 59400, 59500, 59600, 59700, 59800, 59900, 60000, 60100, 60200, 60300, 60400, 60500, 60600, 60700

1. The first of these is the fact that the  
2. second of these is the fact that the  
3. third of these is the fact that the  
4. fourth of these is the fact that the  
5. fifth of these is the fact that the

now their God?

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